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RETREATS FOR SECULAR CLERGY.

Having had the privilege of giving a large number of retreats to the Secular Clergy I have been asked by several members of the Province to make some suggestions with regard to this important work. Before, however, going into details, it may be interesting to discuss a few moot questions which may need some elucidation.

Firstly: Should silence be required during a retreat? We all know how important silence is and how much it has been stressed by our Holy Father in the Book of Exercises. Still, it is my opinion that we should not require absolute silence from the Secular Clergy. It seems best to allow them two recreations a day, one after dinner and another after supper. None should be permitted after breakfast. Indeed, we shall be doing very well if we can get them to be satisfied with these. This concession is the lesser of two evils. If it is granted much less talking will take place than if absolute silence is urged upon them. The priests, at least many of them, do not meet during the year. Quite a number of them live at distant points in the diocese and always look forward to the time of retreat for a certain amount of free intercourse with one another. They have been old friends in the Seminary, they have lived together in different parishes. Many of them are old friends who have been separated for a long time and their only chance of meeting is during the annual retreat. On the morning of its close they have to hurry away by an early train to the missions and parishes. If absolute silence is exacted the up-shot will be that they

will congregate in one anothers' rooms and do much more talking and there will be much more distraction and dissipation than if a fixed time is settled during which they may converse. Besides, no regulation requiring absolute silence will be observed by the majority—half a loaf is better than no loaf at all. In the few dioceses where absolute silence is demanded I have observed that there is a great deal of talking in private rooms, and often far into the night.

Secondly: Should the morning meditation during the retreat be made in common by the priests in the chapel, or should the retreat-master, as he is called in some dioceses, give points of meditation and develop, until the time for Mass, a meditation for them? Is it better to leave the clergy alone for the morning meditation, or is it more profitable for the retreat-master to give, at some length, the points? My opinion is that it is not well to insist upon the morning meditation during the retreat and it is much better for the retreat-master to do the meditating for them during the half hour before Mass.

In the first place, if the private meditation is exacted, it will be a deterrent to prompt rising, whereas if the retreat-master is interesting the priests are more apt to be present at the morning exercises, led by curiosity at least, to hear what he has to say. This is not a very lofty motive, but if it helps to prompt rising and gets men to chapel for an instruction and for Mass, it is better than a regulation that brings about lying abed and late rising. We ought to aim not at the absolute best, but at the best we are likely to get.

The retreat usually last four days—sometimes only three. In that time the retreat-master will find that he has more to say than time to say it. By insisting on the morning meditation he deprives himself of four instructions which are needed if he is to cover at all adequately all the topics that must be emphasized during these important days. Besides, between the exercises there are stretches of free time during which the truths developed can be profitably meditated upon by the clergy, and they should be urged strongly to do so and thus make up for the loss of the morning meditation. It will usually be found, I think, that where the priests are forced to come to this private meditation, at least judging by their attitude and posture, that their thoughts are far from the consideration of divine things. It is said in opposition to this view that if the priests do not make the morning

meditation during the retreat, they will scarcely do so during the year. Is this true? If we have the habit of daily meditation before Mass, and those who have are "*Rari nantes in gurgite vasto*," the substitution of a solid instruction will not militate, but rather confirm them in so useful a habit. Whereas, if they are accustomed to jump from bed to the altar—a big jump often made—three or four unwilling, soporific half hours will not tend to develop or fix such a habit in their sacerdotal lives.

Thirdly: Should the priests during their retreats go to daily Communion? I know that the instruction of our Holy Father, Pius X, is cited in favor of introducing this practice among the clergy, yet I think better results will be obtained if it is not urged. In the first place where I have insisted upon it, while a number went, I never yet succeeded in getting the majority to go; then either thanksgiving was neglected or a certain amount of confusion and irregularity in getting to breakfast was the result, and the reading at table, always difficult, was interrupted and interfered with. I know, of course, the breakfast can be delayed a quarter of an hour, which delay will not be very palatable to the non-communicants, who have a quarter of an hour on their hands which is not likely to be passed in silence and prayer, but rather in pretty free conversation seasoned with jokes and levity—rather a poor beginning for the day. Besides, the practice of early confession, not at all desirable, follows as a consequence of daily Communion. It is evident that the retreat confession is more profitably postponed to a later stage of the Exercises. In fact, it ought to be postponed until the conclusion of the First Week meditations. The privation of Mass and Holy Communion for a great many of the exercitants is not a great hardship, for very many of them omit Mass during the year for a more or less trifling reason. The Bishops too, I suspect, are not violently in favor of it and yield so as not to shock the pious Jesuit who pleads for it. I have never yet had an Episcopal suggestion in its favor, and have had at times a grudging acquiescence. Finally, is it against the letter of Pius X to omit Holy Communion during the retreat? Though pious ears may be offended, one can maintain the negative without fear of the taint of Jansenism or laxity.

Fourthly: How much time should be allowed for the points of meditation? The early morning and late even-

ing points should not exceed half an hour. An excess in the former will delay Mass and breakfast. In the latter the priests are tired after the day and will welcome brevity, so the same time as the morning will be acceptable. To the other three meditations practically an hour each should be given. We all know, of course, that our Holy Father recommends brevity, but it should not be forgotten that the annotation supposes there is only one exercitant and Father Roothaan allows of a certain diffuseness when the retreatants are many. We are aware too that St. Ignatius insists that it is not the abundance of the matter suggested, but the relishing of it which is effective. He also says that what is discovered by our own efforts is more effective than any thoughts furnished by others. All this is quite true. But if one is providing a dinner, he will provide a variety of dishes, which would not appear if he was supplying the wants of one individual. In a retreat we are catering to the spiritual needs of many, frequently several hundred, and to provide variety not merely for tastes, but for needs, we must take time. It is evident that what is discovered by personal effort, is the more relished and the more salutary, but unfortunately a good many of our clerical hearers are not keen on this voyage of discovery, there is nothing Columbus-like about them, and when the retreat-master stops, they stop—a full-stop too and no semi-colon. They think on the subjects seriously, as a body, as long as the Father talks. In dioceses where they must remain in the chapel to fill out the hour if the retreat-master doesn't fill it out, I have often been asked to consume the whole hour in developing the points. There are, of course, many exceptions, men who want to and will meditate and lengthy points will not prevent them, as there is a good deal of free time in which this can be, and is done. It is well then to take nearly the entire hour in all the Meditations except the early morning and late evening Meditations.

Some say we should not preach a retreat. Why not? It seems to be a tenable opinion and practised by some, that giving the Exercises requires dullness, an absence of animation and action, a sitting posture and an abundance of commonplace. I am free to admit that the most unsatisfactory retreats I have ever heard, and I have heard many, were given by the advocates of short points and of literal adhesion to the Exercises. Short points are very easy for the man who gives the retreat, he will

not suffer from excessive fatigue or heat in hot weather, not even in the torrid zone of Woodstock in July, but under such a guide it is hard sledding for the exercitant. The advocates of literal adhesion to the Exercises seem to confound that with dullness, halting translations, an absence of action and animation and a superabundance of commonplace. This dull, dead delivery is conducive of sleep not thought. There is a sufficient lack of mental stimulation to satisfy the craving of the most violent prohibitionist. They are bromidic in the extreme.

What is a Mission to ordinary congregations, but the First Week of the Exercises adapted to their capacity and circumstances? Why not eschew all gifts of oratory, all use of rhetoric at these? How is one to reach and impress two, and at times three hundred priests; how is he to stimulate thought, arouse their wills; how is he to stir their emotions and quicken them to action, if he may not use every gift of oratory, natural and acquired, in developing the great truths contained in the Exercises? Surely our Holy Father, who in the Kingdom strives to arouse every noble sentiment and emotion the human breast is capable of, would not sanction a dull, soporific, lifeless exposition of these truths. His Spanish ardor, his military spirit, his chivalrous soul would be nauseated by the commonplaces in matter and manner—a libel on the Exercises, which are often passed off on unsuspecting victims as the Ignatian method and matter. To the Clergy, then, I would say, give long points accompanied by all the oratory and rhetoric and imagination, guarded by good taste, we are capable of. What we want is a stimulation of thought, an arousing of the will, an emendation of life, and whatever contributes to this effect is quite within the spirit of our Holy Father. Life, either material or spiritual, comes from life not death, which means stagnation and decay. Give the points energetically, feelingly, without self-consciousness, not *nova*, but *nove*.

Give the truths in a new dress that will attract and urge to mental alertness and moral betterment. Make our Lord's life pass before them, so that it will draw and win them to a warmer love and closer following of the Great High Priest. Commonplaces, with which we are at times surfeited, will never do this, nor did the Knight of Loyola expect or intend that they should.

When informed by Father Provincial that one has to give a retreat to the secular clergy, the Bishop's secretary should be written to and in the letter it is well to mention

the date and place of the retreat so as to preclude any mistake. If the retreat is to take place at a hotel or summer-resort no further correspondence is necessary. If, however, the retreat is to be conducted at a college or seminary, courtesy requires a letter to the President of the institution. This act of courtesy, I presume, Rectors of our colleges would not violently insist upon, though it is of course due them. In starting for a retreat it is not fair to take the very last train as there is ever a risk of arriving late and we ought always to be on hand in time to present our respects to the Bishop before assembling for supper. At meals the retreat-master will usually be placed at the right of the Bishop and asked to say Grace. As early as convenient before opening the Exercises, the one in charge, who acts as a kind of manuductor, should be seen, and the books for reading at table selected, as well as the question settled as to whether the Bishop will say the Mass for the priests or not. In case the Bishop doesn't say the Mass the Father conducting the retreat is expected to do so. Sometimes the Bishops rather like to offer the Holy Sacrifice for their Priests, so a little tactful urging will not be out of place.

The night Exercise at the opening of the retreat will usually begin late, with a more or less full attendance, as the clergy arrive in many cases in driblets, too tardy to be present at the first points. Because of this it is well to take for the subject-matter of the first instruction, not the Foundation, but rather a preliminary meditation drawing out the nature and importance of the retreat and emphasizing the means of making it well. In this instruction the attention of all is called to the order of time, and punctuality in attendance at all the Exercises is strongly urged. The silence required, about which the Bishop has been consulted, is thus brought to their attention and they are seriously exhorted to be content with the recreation which is permitted. It is, of course, a great mistake to act or talk as if one were a prefect in this matter. The Bishop is the one to see that silence is kept, and if he fails to require it and see to it that it is observed, then no efforts of the retreat-master will succeed. Any prefecting to be done, must be done by the Bishop and if the retreat-master gives the impression of assuming that rôle, then his retreat is doomed to failure. The Priest is there to give the meditations, to hear confessions and give personal attention in individual cases, when sought, and to edify by his personal life. There his duty ends. If these duties are modestly and serious-

ly performed he will have done what is demanded of him for the winning of the Clergy and for the success of his work. It may be well to note in passing, that a certain reserve in his intercourse with the priests is desirable and more effective for good, than mingling with them promiscuously and in large numbers. A stroll with one or two in the evening will often offer opportunities for doing good as well as affording to himself a needed relaxation. But meeting them in crowds is very apt to fizzle out in jokes and levity, and is better avoided.

ORDER OF TIME.

The following is an average order of time during a retreat to the Clergy:

6.00 Rising.
6.30 Meditation.
7.00 Mass.
7.30 Breakfast—Free Time.
Little hours in common.
9.00 or 9.15 } Meditation.
10.15 Free Time.
11.00 Instruction.
12.00 Verpers and Compline.
12.15 Dinner, Recreation, Free Time.
3 00 Spiritual Reading in Common.
3.30 Free Time and Beads.
4.00 Matins and Lauds.
5.00 Meditation.
6.00 Supper, Recreation.
8.00 Benediction, Meditation, Night Prayers.
9.00 Retire.

The morning meditation of the first day is, of course, always on the Foundation, and this meditation ought to be repeated at 9 o'clock, taking then at least one hour for its development, and no more than these two meditations, namely, the one at 6 and the one at 9, can be given on this important subject.

Of the five exercises a day, four are called meditations and one an instruction. This latter is usually of a more detailed and practical character than the meditation. The conference is ordinarily a 11 o'clock and in some dioceses the conference is at 3.30 in the afternoon. This order always seemed to me better as it prevents crowding the morning and gets the retreatants moving earlier in the afternoon, if they are inclined to prolong a siesta into the equivalent of a full night's rest—not an unnatural tendency in very warm weather during the dry time of a retreat.

My first Conference was usually on prayer. This subject I took as the best starter for making the retreat well, and also because the true priest ought to be a man of prayer. After insisting very strongly that prayer in the

life of a priest really consists in the effort to pray, the daily struggle to lift up heart and mind to God, I then dwelt on the necessity of meditation as a preparation for Mass, and for the devout offering of the Holy Sacrifice. After this the recitation of the Breviary, beads, the visit to the Blessed Sacrament, with nightly examination of conscience, were emphasized and firmly insisted upon. These are about the prayers that come into the life of the average priest, and it is well to insist upon their careful and constant performance rather than dwell upon acts of personal piety which are of supererogation. These duties well done, will, in the life of a good priest, be followed by other acts of personal piety. If these are neglected, none other will be done.

The subjects upon which I usually dwelt at the conference. were the priest's attitude toward prayer, toward women, toward drink, and toward money. These topics are admirably handled in Canon Keatinge's work on the Priesthood, and it may be well to mention that if this book is read at table, and I know none more suitable, the chapters on these subjects ought to be omitted. As they are excellent they will probably furnish the matter of the Conferences, and besides those who wait at table, very often young girls, might be shocked if these subjects were treated.

In the afternoon of the first day I dwelt on the end of the Priesthood, taking for my text: "Follow me and I will make you fishers of men." Here, naturally, one dwells upon the dignity and obligations of the Priesthood. The text is admirably developed in Canon Liddon's well known "Clerical Life." From an analysis of this sermon, adapting it and building it up in one's own way a very powerful meditation can be made.—It surely is lawful to steal from the Egyptians.

On the night of the first day the meditation on mortal sin is usually given, developing it, of course, on the lines of the Exercises, as strongly and impressively as possible.

The first meditation on the second day is the meditation on personal sins, also drawn from the Exercises. At 9 o'clock follows the meditation on Hell. It generally requires more than an hour to develop the points, as it is well to begin with a doctrinal treatment of the subject which may easily consume half of the time. The meditation usually regarded as difficult to give to priests, can be made very forceable and effective after the doctrinal aspect has been reviewed.

In the conference of the second day the priests' attitude to woman is discussed. This subject is admirably developed by Canon Keatinge as I have said, and will repay the reading, as its treatment is both difficult and delicate.

An opportunity of dwelling on the priest's relations to nuns, is offered in this instruction. The Bishops, I may be permitted to say, have often expressed their pleasure at my treatment of this important matter. The threefold obligation of the priest towards the nuns can be developed and accentuated, the obligation towards their health, towards their mind or mental development, and lastly towards their spiritual improvement. Evidently, these headings suggest remarks about provision for their material comforts and needs, about an interest in their library and their opportunity for study and hearing lectures, and lastly about provisions for their spiritual welfare. These remarks are very necessary in view of the fact that to have efficient Catholic teachers we must have women who are in good health, educated and spiritual. Efficient education cannot be carried on by invalids. It can't be done by giants unless they are mentally equipped, and it will not be Catholic and religious, unless the spiritual life of the sister is fostered and provided for.

Remarks as to a priest's relations to other women in his parish ought to be rather directions and inculcations of zeal and priestly reserve, emphasizing always the safeguards that he should employ for his own protection, not only from danger, but even from any breath of scandal.

In the afternoon of the second day it is usual to give the meditation on death. Contrasting the death of the tepid and the fervent priest seems to be a very telling method of dealing with this subject. In describing the tepid priest, one has an opportunity of hitting off the faults that are common in priests' lives, without being personal and giving offense. And in portraying the fervent priest, the example of a devoted and zealous and prayerful minister of the Gospel may be held up for their encouragement and imitation.

The meditation on death closes the First Week of the Exercises. The night Points of the second day are devoted to the Kingdom of Christ, which serves, as it ought, as a foundation for the rest of the retreat. By this time priestly blemishes will have been sufficiently dwelt upon and now the example of the Great High Priest is to be held up to them for imitation in their daily lives.

It is not necessary, and would be tiresome to go over in detail the various meditations for the remainder of the retreat. A few of the salient features will suffice.

On the morning of the third day I drew out for them the special grace of the second week, namely, to know our Lord more intimately, that He may be loved more ardently and followed more closely. It is well to show them that this triple grace ought to be the object of all their strivings. After all, growth in priestly perfection, means growth in this triple grace. And the measure of a priest's advance in that great grace will be the measure of his progress in the spiritual life.

The conference on the third day treated on the priest's attitude towards drink, not only in his personal habits, but his attitude towards the question with regard to his congregation, and in the older men with regard to the younger, the influence of example and the danger of any indulgence. Since prohibition has gone into effect, I presume the subject of this conference could now be changed, as the danger to our people and to the clergy is now very much eliminated, even though, as some would have it, our personal liberties have been restricted. I may be permitted to say that the loss of a small fraction of personal liberty is a slight price to pay for the freedom of thousands from the slavery of drunkeness and the evils and ruin which follow in the wake of drink. Both clergy and laity have suffered too much in the past from the demon of rum and hardly any price for freedom from its debauching grasp, is too heavy to pay. I have not had the privilege of giving a clerical retreat since the passing of the prohibition law and so have not yet fixed upon a substitute for this conference; possibly priestly study and reading would be useful and practical. In handling the question, a liberal use of the rules *ad victum temperandum* can be made.

In treating of the call of the Magi which may be taken up early in the second week, it might be well after urging fidelity to the call of grace, which comes into the life of a priest, to inquire what they are doing to foster divine calls in the hearts of those intrusted to their care. Here it will be well to draw out the nature of a vocation whether to the priesthood or to the sisterhood. After pointing out that a vocation is nothing but the qualifications for a state of life and the desire to take it up, they ought to be urged to diligence and zeal in promoting vocations. For upon their efforts depend the constant and increasing supply of

workers for the vineyard. This doctrine is, as all know, very clearly traced out in the Annotations in the Book of Exercises. Greater safeguards are to be used in advising a young man to go to the seminary than in advising a young woman to join the sisterhood. Any marked weakness *de sexto* in a young man debars from the seminary and in this matter no chances are to be taken. No one must be permitted to enter the seminary till he has given proof through a notable period, of constancy and immunity in this matter. A good test of vocation is self-sacrifice and generosity, rather than a tendency to acts of exterior piety which are often mingled with vanity. In candidates, while talent is an asset, character and strength of will and energy are more valuable, useful and reliable. Many priests are hazy on this subject of vocations, some negligent and some timid, so the thrashing out of this question cannot fail of being welcome, and useful, and Bishops are grateful for its clear and forceful treatment.

In the afternoon of the third day it will be found useful to give a meditation, the suggestion for which is found in Father Morris' "Retreats," though it is not developed by him for priests. "Twenty-four Consecutive Hours in Our Lord's Life" I called it. This Contemplation, besides filling us with admiration for our Lord's life of constant trial and unremitting labor gives an opportunity of emphasizing the necessity of work and prayer in a priest's life. Occasion can be taken to draw out the qualities of Our Lord's work, such as zeal for souls. sympathy as distinguished from softness, purity of intention and other traits that mark the labors of an apostolic man.

On the fourth day I usually gave a meditation on the Passion, and one or two on the fourth week. The meditations on the Passion and of the disciples going to Emmaus offer opportunities of emphasizing the devotion to the Blessed Sacrament in the priest's life. Indeed the thought of the Mass and reference to it must run through the whole retreat, as the thread runs through the cloth. We must ever keep reminding them that they are priests and ought to stand with clean hands daily at the altar.

I never found time to give formally the Two Standards or the Three Classes, but I worked them into one of the meditations of the third day, when insisting on their making their resolutions and amendment of life. The making of definite resolutions ought to be strongly and tactfully urged, otherwise, the retreat over, their

good will and pious devotion under emotions of the instructions will fizzle out and evaporate very soon on their return to the daily duties of their ordinary routine.

The priest's attitude towards money usually formed the subject of the conference for the fourth day. With regard to this question nothing that I can say would be at all comparable to the very excellent chapter on this topic by Canon Keatinge, where this subject is freely and admirable treated. It may be mentioned in passing that the two faults to be guarded against in this matter, are avarice and extravagance. The former is usually found in the older clergy, the latter in the younger. The old are apt to be grasping, the young lavish, the old too eager to get, the young too eager to spend. Not having had, usually, the use of money before ordination, they yet lack a sense of responsibility in disposing of it.

On the last morning, sometimes one is asked to close with a meditation, sometimes no instruction is expected or wanted. A meditation on that morning however, will generally be found to be unsatisfactory. The priests are hurrying for the train, packing their grips, many are not on time, and on the whole, it's better to close the night before, leaving them plenty of time to get to the Bishop's Mass and go to Holy Communion, which they are expected to do at the close of retreat.

These are a few suggestions which occur and may be some help in fulfilling the important duty of giving a retreat to the clergy. It is a work of courage and tact, for we must tell our audience their faults and failings in a manner which will draw them to introspection and correction and not to the rejection of our advice. We must also hold up before their gaze, so as to win and to attract them to its love, the example of the great High Priest. Finally, after all of us, who have given retreats, come to look back on our work, no matter what its success, we shall find that, though we have toiled enough, studied enough, were tactful and brave enough, we have never prayed enough, never got close enough in our lives to the Great High Priest, to whose blessed feet we are trying to lead the souls of His chosen ones.

JOHN H. O'ROURKE, S. J.

*AN APPRECIATION OF FATHER SUAREZ AND HIS WRITINGS.

Tratado de las Leyes y de Dios Legislador. Por el Padre Francisco Suárez. Translated into Spanish by Dom Jaime Torrubiano Ripoll. (Clásicos juridicos, Vol. I.) Madrid: Hijos de Reus. 1918, pp. lxiv, 320.

James Lorimer, in his "Institutes of the Law of Nations,"[1] calls attention to "the extreme injustice of the manner in which, down to our own time, it has been customary to speak of the scholastic jurists," and a little farther on he continues: "The fact is, that ever since the Reformation the prejudices of Protestants against Roman Catholics have been so vehement as to deprive them of the power of forming a dispassionate opinion of their works, even if they had been acquainted with them, which they rarely were." The same author, in a footnote, gives expression to the belief "that no more valuable contribution could be made to the literature of jurisprudence at the present time than a collection and translation of the portions of these works which have reference to general jurisprudence and international law." But these statements were made nearly forty years ago, and the injustice and prejudice on the one hand, have largely disappeared, while interest in popularizing the translations of relevant portions of the works mentioned has long since been aroused by Prof. Ernest Nys and by the "Classics of International Law" being published by the Carnegie Endowment for International Peace, under the general editorship of Dr. James Brown Scott, and now by a new series of *Clásicos juridicos* inaugurated by the publishing house of Reus with the present volume.

The selection of the Spanish Jesuit, Francisco Suarez, as the first author is a most happy one, for the echoes of his tercentenary celebration have not yet entirely died away. Attention which had hitherto been confined to a few historians of international law such as Ward, who calls him a "writer of great perspicuity and comprehension of mind,"[2] and Hallam, who regards him as "by

*NOTE. This article, a review of the translation into Spanish of a part of Father Suárez's work *De Legibus ac Deo Legislatore* is taken from the *American Journal of International Law, Jan.–April, 1920.*

1. James Lorimer, "The Institutes of the Law of Nations." (London, 1883), Vol. I, p. 71.

2. Robert Ward, "An Enquiry into the Foundation and History of the Law of Nations in Europe." (London, 1795), Vol. I, p. 16.

far the greatest man in the department of moral philosophy, whom the order of Loyola produced in this age, or perhaps any other,"[3] was now more popularly centered upon him, and especially did his native country hasten to make tardy amends for the oblivion into which one of the purest glories of its history had been allowed to fall.

This newly aroused interest, however, should be by no means permitted to be local, for Suarez should be universally recognized as one of the truly great founders of international law, second perhaps only to the great Grotius, if indeed to him. In fact, there is little or nothing new in Grotius's general treatment of his subject; his system is fundamentally identical with the ideas outlined by Suarez.[4] It is true that Grotius advanced far beyond all his predecessors in the detailed elaboration of his principles, but the fact nevertheless remains that "Suarez has put on record with a master's hand the existence of a necessary human society transcending the boundaries of states,[5] the indispensableness of rules for that society, the insufficiency of reason to provide with demonstrative force all the rules required, and the right of human society to supply the deficiency by custom enforced as law, such custom being suitable to nature."[6] And therefore "it is rather remarkable," as Ward notes, "that in the survey of the writers who preceeded him, he [Grotius] makes no mention of Suarez, the clearest of all those who have attemptad to discuss the Law of Nature, and the difference between it and the Law of Nations,"[7] although it is true that Grotius elsewhere[8] recognizes in him one of the greatest theologians and a profound philosopher.

Francisco Suarez was born at Granada on January 5, 1548, not quite a year and half after the death of that other scholastic glory of Spain, Franciscus de Victoria. In 1564 he entered the Society of Jesus at Salamanca, where he studied philosophy and theology from 1565 to 1570. Ordained to the priesthood in 1572, he taught successively and most successfully at Avila, Segovia, Valla-

3. Henry Hallam, "Introduction to the Literature of Europe in the Fifteenth, Sixteenth and Seventeenth Centuries" (London, n. d.), p. 524.
4. Cf. Thomas Alfred Walker, "A History of the Law of Nations" (Cambridge, 1899), Vol. I, p. 330.
5. Cf. *ibid.*, p. 156.
6. John Westlake, "Chapters on the Principles of International Law" (Cambridge, 1894); pp. 27-28.
7. Ward, *op. cit.*, Vol. II, p. 614.
8 Hugo Grotius, *Ep.* 154, *f. Cordesio.*

dolid, Rome, (1580-1585); Alcalá (1585-1592), Salamanca (1592-1597), and finally Coimbra (1597-1616). He died on September 25, 1617, but in the short space of twenty-three years (1590-1613), he wrote and published twelve extensive and important works on theological and philosophical questions, as well as composed seven other works published posthumously, the last as late as 1859.

Although there is much of interest from the point of view of international law in the other works of Suarez, such as his *De Bello*[9] which constitutes Disputation XIII of the posthumas treatise *De Charitate*, his complete legal system is to be found in the *De Legibus ac Deo Legislatore*, published in 1612 (five years before the author's death) at Coimbra, where he held the chair of theology in the university. The work is divided into ten books, of which only the first appears in this volume, and, as the publishers say, for the first time in Spanish. It is presumed that the other nine books are to follow. An idea of the comprehensivness of the entire work may be gleaned from the following titles of the ten books:

Book I—On law in general, its nature, causes and effects.
Book II—On eternal law and natural law and the law of nations.
Book III—On positive human law in itself, and as it can be considered in the pure nature of man, which law is also called civil law.
Book IV—On positive canon law.
Book V—On the variety of human laws, and especially on adverse law.
Book VI—On the interpretation, cessation and mutation of law.
Book VII—On unwritten law, which is called custom.
Book VIII—On favorable human law, or that which grants privilege.
Book IX—On the old positive divine law.
Book X—On the new divine law.

The translation of the book appearing in the present volume was begun on January 17, 1918; the printing was begun on April 1, 1918, and the volume issued from the press the latter part of September of the same year. The rapidity of preparation and execution may possibly

9 This work and relevant portions of the *De Legibus* will appear in text and English translation in the Classics of International Law.

account in some measure for such minor defects as will be noted below, but on the whole the book leaves little to desired. A brief but interesting preface from the facile pen of Don Rafael Conde y Luque, Associate of the Institut de Droit International, Rector and Professor of International Law at the Universidad Central de España, is followed by some important remarks and bio-bibliographical notes of the translator.

In his remarks the translator indicates two possible systems of translation: first, a free translation of the idea in good stylistic vernacular, and second, as literal a translation as is consistent with grammatical correctness of vernacular. After weighing the advantages of both systems, he inclines—and we think very wisely so—to the second method as the ideal for works of a "rigorously scientific character, such as the present work, although not for works of a purely literary character. He tells us us that he has already tested the second method in his translation of Franciscus de Victoria, but that Suarez presents additional difficulties because of his more obscure style and the highly technical language which accompanies his profound reasoning. Consequently, it may be necessary for the reader to go over some passages two or three times before securing a proper understanding. "I have undertaken," he says, "to write for savants and students, surely not for the curious, and so I have preferred to hide my shortcomings behind the rough scholastic forms of the great master to running the risk of having the reader distrust the fidelity of my translation, which is desirable in this class of work above all other embellishments and above *first* clearness, that is, the clearness of the *first* reading or at first sight."

The edition translated is that printed at Naples in 1872, although it might have been wiser to have selected as the basis of translation the last edition known to have come under the scrutiny of the author, with the correction of the manifest errors. The motive of the translator, however, may have been to select a good modern edition fairly accessible to the prospective readers of his translation. For the purpose of facilitating the proof of the translator's accuracy, the number of the page and column of the corresponding part of the original text is inserted in the upper left hand corner of each page of the present volume.

As a test of the accuracy of the translation, the reviewer carefully checked up the first twenty pages, word for word, with the Latin text as published at Mainz in 1619,

and is happy to state that he found the translation extremely smooth and intelligible and noticed no error of importance.[10] Several omissions have been noticed throughout the book—for example, on pp. 2, 16, 17, 32 and 151—but this may be in keeping with a statement in the Preface, that "in translating the language and dialogue, the text has been relieved of many paraphrases and redundancies which obscure the thought and embarrass the course of the argument." This procedure, however, has little to commend it, and is subject to very serious criticism.

Because of the abundant citations found in Suarez, due to his erudition in matters juridical, patristic, historical, bibliographical, theological and philosophical, it had been the translator's original intention to give a bio-bibliographical account of each author cited and to run down references to the canon and civil law texts, as well as to explain scholastic phrases and terminology. But he soon learned that this would have required four or five additional volumes for the entire *De legibus*, and so the last half of the book contains very few notes of any kind. However, there still remains in the first part a valuable list of commentators on the various parts of the *Corpus Iuris Canonici*, besides good accounts of Plato, Aristotle, Clement of Alexandria, St. John Chrysostom, St. Augustine, Isidore of Seville, Peter Lombard, St. Thomas Aquinas, Cajetan, Alexander of Hales and Juan de Torquemada. Citations in the text are, as a rule, left in Latin, as most of the Latin works cited have not been translated, and many are not likely to be for some time to come. There does not seem to be any attempt at uniformity of abbreviation of citations. The *Digest* is sometimes cited as such, sometimes by the well-known *ff.*, and there are three different abbreviations for the *Institutes*. The various titles of the *Corpus* are likewise variously abbreviated.

As suggested above, the hurriedness in printing the book was probably responsible in large measure for the numerous misprints and the great confusion in the

10 In the last line on p. 3, it might be more in keeping with the spirit of the syllogistic argument to have *pero* in place of *y*. On p. 15, in the quotation from *Romans*, ch. ii, v. 13, the translation for the word *justificabuntur* is missing. On the bottom of p. 16, there is a slightly twisted translation of a sentence which would appear in English somewhat as follows: "The rules of correct speech are wont to be called laws of grammar," etc. On p. 19, line 19, *naturalmente* should be *moralmente*. Eight lines further on, *y* should be deleted.

orthography of Latin words which correspond to similar Spanish words.[11]

With regard to the typographical appearance, the book is, on the whole, very attractive. The frontispiece, however, does not seem to be commensurate with the standard demanded by the subject, the author, or the series. The summary at the beginning of each chapter is very useful, but its repetition in the Table of Contents or "Indice" not only only seems needless, but it is distructive of the very purpose of such a table, expanding into nine pages what could and should appear in two. Moreover, space could have been saved, which seems to be badly needed in the latter part of the book, where we find chapters beginning in the middle of pages (*e. g.*, pp. 203, 207 and 279) instead of beginning new pages as in the first part of the book. All these defects can easily be remedied in future volumes of the series.

The publishers, the sponser and the translator are to be earnestly congratulated on this auspicious beginning, and if the present volume may be taken as an augur for the future, they may rest assured of the success of their undertaking. The book should lend new zest to those who are interested in the scholastic jurists; those who are not yet interested in those pioneers of pioneers would surely be attracted by the inspiring preface, and "they would doubtless be surprised by the following declaration of a humble religious, submitting to the precept of blind obedience: 'Before all, I can affirm, as I shall always affirm, that my one ambition, which I have endeavored to realize without flinching in the face of any labor or effort, has always been to know and to make known the truth. A partisan spirit has never inspired, and never will inspire, any of my opinions. I have never sought anything more than the truth, and I desire that those who read my books should seek it in their turn.' "[12]

HERBERT F. WRIGHT.

11. The most important misprints noted are as follows: *1691-92* for *1601-02* and *1691-93* for *1601-03* (p. xliv), *1659* for *1859* (p. li.), *Crescomium* for *Cresconium*, *gestione* for *gestis*, (p. 23), *Beviculus* for *Breviculus* (p. 24), *Caterias* for *Categorias*, *Toscorum* for *Stoicorum*, *Sylbug* for *Sylburg* (p. 26), *Heilberg* for *Heidelberg*, *Herbetus* for *Hervetus*, *Wutzburgo* for *Wurzburgo*, *Klolt* for *Klotz*, *Pentatenchi* for *Pentateuchi*, *virtutuum* for *virtutum* (p. 27), *Batone* for *Botone* (p. 46), *Liguano* for *Lignano*, *Aucarano* for *Ancarano* (p. 47), *Perisiense* for *Parisiense* (p. 89), and *Panarmitano* for *Panormitano* (p. 182). The frequency with which Latin words are misspelled may be judged from the following list: *ommnibus*, *Defenssio*, *inteligentia*, *mendatium*, *mayor*, *Accademicae*, *amititia*, *Lelius*, *juditia*, and *comentaria*. Several instances of incorrect division of Latin words at the end of lines are to be fouud, e. g., *quaes-tiones*, *appel-lationes*.

12 Francisco Suarez, *De Verbo Incarnato*, quoted in the Preface, p. xxiii.

THE BANDRA MEN'S SODALITY.

The Mens' Sodality of Bandra was founded in the year 1873, by some Bandra graduates of St. Xavier's College. There were, no doubt, sodalities of Our Lady in Bandra in the times of the early Portugese Fathers, but when the whole island of Salsette was captured from the Portuguese by the Mahrathas in 1739, the religious care of the Indian Christians was necessarily neglected. Although Salsette was taken by the English in 1774, Portuguese clergy had been expelled from Bombay previously by the English Government in 1720, and it was not until Bishop Hartman became administrator of the Bombay-Poona diocese in 1853 that our Fathers were recalled to their former missions. Our church of St. Peter had been begun by the Carmelite Fathers at the time of the Goan schism in 1852, and was taken over by our Fathers in 1855, when the Surat Seminary was transferred to Bandra.

Although attached to our church of St. Peter, the sodality is called the Men's Sodality of Bandra, since it is made up of members from all the parishes of Bandra. It must be understood that a double jurisdiction prevails here, the Padroado or Portuguese and the Propaganda, as it does also throughout the whole island of Salsette and in Bombay, as well as in some other places in the Bombay Presidency, in Bengal and in the south of India. Here in Bandra we are all one happy family, with the usual family quarrels.

Our church of St. Peter, with the school and orphanage of St. Stanislaus attached, and the adjacent convent of St. Joseph, are under Propaganda, the rest of Bandra being under the Portuguese jurisdiction of the Bishop of Damaun.

Very recently another sodality of Our Lady has been started among the parishoners of Mt. Carmel Church. This parish was formed in 1891 by members of our parish, who became offended at some action of the parish priest, and were allowed to join the other jurisdiction and build a church for themselves.

Our sodality is called the "Men's" Sodality, as it comprises the married and the young unmarried men. The Ladies' Sodality (it would be considered bad form to call it the Women's Sodality) includes also the young as well as the married women. There are also, of course,

both in our school and in the convent school, sodalities for the children, both boarders and day-scholars.

Our sodality has at present some 215 members, including probationers and candidates. It is the largest sodality, I think, in India. To understand how there can be so large a sodality in a country like India, where there are so few Catholics, the conditions here at Bandra must be realized. Bandra is at the southern end of the island of Salsette, separated from the smaller island of Bombay (the Bom Bahia, or beautiful bay, of the Portuguese) by a narrow and shallow arm of the sea. The town, with the various villages that go to make it up, numbers over 25,000 souls, of whom almost one-third are Catholics. There are many Goanese who have settled here, but the majority of the Catholics are the descendents of the early Portuguese converts. The union of the two jurisdictions in one sodality will explain our numbers.

In spite of some natural difficulties in the parish work because of this double jurisdiction, there is union and a good spirit among our sodalists (pronounced with accent on the a, if you please). The sodality is well known, and it is considered an honor to belong to it. Some Catholic employers in Bombay will not engage a Bandra man who is not a member of the sodality. Applications for membership have come from quite a distance at times. These had to be refused because of fear that they would not be regular attendants at the meetings. As our prefect once said, "They might come several times a week. but not once a week." The attraction might be our reading-room, with its ping-pong and billiard tables.

As instances of how our sodality makes for union and fraternal charity, I might mention several property disputes and law cases settled by the directors in past years. My first experience of this kind was with a threatened lawsuit, which was amicably settled by judges among the sodalists. Mutual friends brought the two parties to the director. A trial was held, in which witnesses were heard and evidence given in quite legal form, after the parties had agreed to abide by the decision of the judges. Thus useless litigation and expense were saved, ill-feeling removed, and a satisfactory decision arrived at, since the trouble had been due rather to hastiness and misunderstanding than to ill-will.

Since then, I have had quite a number of cases referred to me, and the "Arbitration Board," which we have established amongst the sodalists, has settled seve-

ral disputes. The Director's intervention is frequently sought in family and property disputes, which make it rather embarrassing for him at times.

The sodality takes part in all public processions of the Blessed Sacrament which we have in Bandra. As I said, we are all one big family, so that when there is any feast in one church, the parishioners of the other churches participate in some way. We have no Forty Hours Adoration in this part of the world, but there corresponds to this the Thirteen Hours Adoration, from morning till evening on a Sunday. All the confraternities of Bandra go in procession, with their banners, to the church, where the exposition of the Blessed Sacrament is had, singing or saying the Rosary on the way. Each confraternity has its fixed period for adoration, and in the evening all go again for the sermon and the procession of the Blessed Sacrament through the streets, a brass band always accompanying.

These processions are interesting and edifying. One would expect such things in a distinctively Catholic country like Spain, but hardly in India. Still, there are many Catholics in Bandra, and no one is hindered anywhere in this country in the exercise of his religion. People are never surprised at anything they see in India, whether in the way of dress or personal appearance or custom. Along the route of the procession, all the houses of Catholics, and at times, of the pagans are decorated with flags, banners, flowers, etc. There are always one or more beautifully decorated altars along the way, and at each of these a stop is made, and Benediction of the Blessed Sacrament is given.

The funerals of our sodalists are also attended by all the members of the sodality in a body. As soon as notice is received by the director of the death of one of his sodalists, he sends out to each of the twelve councillors of the different wards, a printed notice of the death and of the time and place of burial, and the councillors inform the members of their wards. The funeral usually takes place in the evening of the day of the death, and there is generally a large number of sodalists present both at the house and at the grave. After the interment, the prefect says some prayers over the grave, in union with the sodalists. The following Sunday, at the meeting, the Office for the Dead is recited for the repose of the soul of the deceased member.

The regular meeting of the sodality is on Sunday morning, after the 8.30 Mass. It starts with read-

ing, after the hymn. After the Veni Creator the instruction is given, and then the office is recited, use being made of the very convenient office cards, printed at the *Queen's Work* press. To mark his attendance, each member goes out through a room at the rear of the church, where lists of sodalists are arranged according to wards, and a peg is inserted against each name. Each councillor, also, has a note book reserved for him in the sodality cupboard, wherein he can receive communications from the secretary or treasurer.

The first Sunday of the month is the Sunday for general Communion, from which few sodalists absent themselves. After the 7.30 Communion Mass, a meeting of the councillors is held.

Every year the sodality goes on a pilgrimage to some chapel in Salsette. The Ladies' Sodality has also joined with us in recent years, and the day has thus been made more interesting. Last year, 160 were present on the occasion. Many go to Communion at the Mass. The usual sodality meeting is had about 11 o'clock, and after dinner, sports are held until Benediction in the evening.

The Feast of the Sacred Heart is celebrated every year with especial solemnity. There is an almost perfect attendance for the Mass and for the breakfast which follows. Each member finds at his plate a list of the members and office-bearers for the year, with a beautiful picture as a memento of the feast. The list contains the names also of all the deceased members of the sodality from the time of its foundation, together with the names of the probationers and candidates. Probationers are those who have been members of Our Lady's Sodality in some other parish, but have moved to Bandra and wish to join our sodality. Candidates have never been members before and undergo a longer probation.

The lists are always eagerly scanned to see what members have been suspended for non-attendance. Their names are missing from the list, but are put up for one year in the room where the sodalists mark their attendance at the meetings, as "suspended members." As soon as they give evidence of their good-will by regular attendance, they are announced at a sodality meeting as again restored to good standing in the sodality. If they continue to neglect the meetings, they are dropped for good the next year.

Any odium for these actions is taken from the director by the fact that the sodality itself passed the rule that any member who did not attend at least ten meetings

during the year would be ipso facto suspended, unless he had previously given a satisfactory excuse for his absence to the director or his ward councillor. The majority of the members wished to have a larger number of obligatory attendances, but it was thought more prudent to begin with the smallest number voted for, which, indeed, had been practically decided upon beforehand.

This rule has had a very salutary effect. The average attendance has increased to about 60 per cent of the total number of members, and many indifferent members have been dropped owing to the application of the rule. In 1916 there were 228 members and seven candidates. In 1917 the number fell to 175, with nine candidates. We are gradually picking up again, mostly with new members, as the good resolutions, which many of the suspended members took, were not persevered in.

The proposal was several times made to have members suspended for non-payment of dues, but was always voted down. Very few get into arrears, as the monthly dues are only one anna, or two cents. When the first big batch of indifferent members was dropped, very few were left who had any arrears.

The official sodality year closes with the Feast of the Sacred Heart, and new office-bearers are chosen soon after this, for the ensuing year. All the officers are changed every year, except the secretary, treasurer and sacristan, who are usually given several years tenure of office. Several methods of election have been tried, but the one last adopted seems the most satisfactory. The councillors in their private meeting select one man from each ward to be proposed for the voting of the general body at the next meeting. The director presides at all meetings, and can thus see that all the candidates proposed are suitable. To prevent any canvassing being done, the twelve names are kept secret, and the usual method of election of prefect and assistants is then followed at the next meeting, the three being elected who have the highest number of votes. The director and the three new officials then hold a special meeting, at which new councillors are always selected for the different wards, or the main streets and the different villages of which Bandra is composed.

The feasts of the primary and secondary patrons, Our Lady Immaculate and St. Joseph, are celebrated with befitting splendor every year, and the Ladies' Sodality joins in the celebration of their titular feast. There is solemn High Mass with sermon in the morning, or sol-

emn Bendiction with sermon in the evening. The candidates are received as members on these occasions, and medals and diplomas are also given to those probationers who have not been received at the ordinary meetings. The whole sodality renews the act of consecration to Our Lady, using the formula of St. Francis of Sales. On the occasion of the Titular Feast, the Immaculate Conception, printed copies of this act of consecration, with lists and pictures, are sent to absent members, who cannot attend the meeting. The printed formulas are signed by the director, the prefect and the secretary, and are returned, signed by the sodalist. A letter sometimes accompanies the returned formula, and contains expressions that show that much good is done by thus keeping in touch with the absent members, who are in places where it is impossible to join another sodality. These acts of consecration are received back from Aden, Mesopotamia and various out-stations in India, from railway men and government employees in asylums. All the absent members are regular in paying their dues.

During Lent, a retreat is given in the church, primarily for the sodalists. An opportunity used also to be given to some to make a closed retreat every year during Holy Week in our villa at Khandala. During the war, while the German Fathers and Brothers were interned there, it was impossible to have the retreat, but now that the Fathers have been freed and the Brothers sent back to Germany, we have had a closed retreat there this year. A sum of money has been unused for several years, which was destined to help pay the expenses of some of the poorer members.

Our sodality was the first to take up, in a practical way, the work of the newly-founded Indian Catholic Truth Society. A good-sized book-stall has been purchased, and stocked with pamphlets and religious articles. The sodalists take charge of it, one man being responsible every Sunday for an attendant at every Mass.

Some of the Sodalists are members of the local confraternity of St. Paul, and a number also have been enrolled as Knights of the Blessed Sacrament. I have informed these that this is an American institution, having been started among the students in Boston College, although the name and the idea has been taken up and developed most successfully in England, where there is a special magazine devoted to the crusade of frequent Communion and devotion to the Blessed Sacrament.

Unfortunately, however, the spiritual activities of the

sodalist do not keep pace with the athletic. It is easy to get together a first-class cricket team, but it is different when there is question of organizing works of zeal. The councillors, however, and the members in general are careful to keep the director informed of the serious illness of any sodalist, so that he may go and visit him, and the sodalists themselves are zealous in the performance of this work of charity. It is true that there is not much opportunity for organized work of zeal among our scattered members, but I am sure that much good is done in general by the edifying example and influence of our Bandra sodalists.

HERBERT J. PARKER, S. J.

KEY WEST. . . . .30 AND 28.81.

Key West. . . . .30 and 28.81, or in barometric parlance: Key West. . . . .fair and stormy. Let us first consider calm weather in this tropical island surrounded by ultramarine seas. As you say in your letter, it is a kind of undiscovered land to readers of the WOODSTOCK LETTERS and others, whose knowledge of the place has been acquired miles away, by inhaling the nicotian fumes of a Key-Wester, or by the A B C book of Key West, wherein the city failings have been humorously published by a U. S. officer. Time allows me to write merely about the church work of this "Little Cuba," for so Key West might be rightly called from the "lingo" one hears on the streets, mispronounced words of Spanish with a sprinkling of the American language, as some of the inhabitants call it. The great majority of the population is Cuban by birth or extraction. They get their Spanish newspapers from Havana, close their shops on Wednesdays at noon, during the summer season, and have all the easy-going ways of the tropical Latin races. A goodly number of them came during the revolution in Cuba. They were not of the best type of civilization and Catholicity. Some of the Cubans belong to a low caste, of whom not a few are godless and others barely Christian, not even caring for a priest to bless their marriage, and at times not sending for him at the hour of death, or only when the person is unconscious. They will have the children baptized, provided the priest goes to their house to administer the Sacrament, and they are perfectly satisfied if the funeral ceremonies take place

merely at their homes. In an island of wreckers' and smugglers' notoriety, it is not to be wondered at, if gangs of Cuban toughs hop over your fence in the day to steal fruit, especially young cocoanuts, and at night to carry off poultry, turkeys included. The larceny of these juvenile Bolshevists is, however, limited. They draw the line at making away with a cow. A missionary once wrote that Catholicity among savages advanced with the introduction of the toothbrush,cleanliness of the body helping his neophytes to keep morally clean.

There is another class of Cubans that does not bother much about the practice of their religion, however they are Romano Catholico, and send their children to the Catholic school. After the latter have finished their education, the boys usually give up the Sacraments, and the girls are not allowed by their fathers or husbands to go to confession. The Señoras, it must be admitted, make faithful wives and devoted mothers of large families. There has been some improvement in the younger generation. In the beginning, secular priests, and later on Jesuit pastors and teachers, have all done their bit. The Sisters of the Holy Names, the pioneer educators in Key West, who teach in their academy and in our two parish schools which have an attendance of about 600 pupils, have not toiled in vain.

The Key Westers who form the rest of the parish are about the same as in any other place; quite a good percentage comes to benediction, and a large number of children receives Communion twice a month. Within recent years many conversions from Protestantism have taken place.

With regard to the colored element, Father Friend used to say it was the best part of the congregation. A number of the negroes hail from the Bahamas; all shades are to be found from unadulterated ebony to diluted tan hues. Some are far superior to the Cuban "white trash," and maintain a show of respectability in dress and manners, and are owners of real estate. Not a few of the dark damsels imitate the Caucasian belles by camouflaging their dusky skin with white or tan powder. The colored parish school is well attended.

Last year Father McDonnell, the former superior, became a K. C. chaplain of the naval air station at the northern end of the island. Father L. White has succeeded him, but the work has been, for the present, suspended owing to two causes, delay in the arrival of the aeronautic rookies and the great damage to the Station by the recent storm.

Just a few months ago the Catholic Boy Scouts, Troop No. 2, sprang into existence under Father L. Hanhauser. In time they will develop into Sea Scouts, as soon as the necessary conditions can be fulfilled, the latter grade being more desirable, as in this small island (three miles by one) the boys are handicapped with regard to hikes, woodcraft and animal study. The reason for organizing the Scouts was to safeguard the youngsters from Troop No. 1, under the management of the Episcopalian minister, who marched the scouts to the Protestant church on Sundays, and also to prevent the boys, who had quit the parish school, from drifting away from the Church. This work is under the auspices of some K. C. members. As soon as the Knights have acquired their new hall, the basement and grounds will be assigned to our Scouts.

28.81.

No one must expect a description of a hurricane as literary as that of Lafcadio Hearn, nor a graphic *Triste Noche* written by Father Hogan for the WOODSTOCK LETTERS, about the Galveston storm of 1900, with its 10,000 victims of the tidal wave and its gruesome aftermath. The great damage here was done by the wind and rain. No doubt the first editions of the daily press greatly exaggerated the loss. In the following account I shall confine myself merely to what we, in the residence, went through, lacking what was tragic, nor shall I transform an ant-hill into Olympus.

The whole day of Our Lady's Nativity, September 8, 1919, was sunny, but with brisk north winds, an unusual event in summer. News came from the weather bureau that a hurricane had been reported south of the the Bahamas with wind of about 50 miles an hour. The evening paper gave out that the storm was moving N. W., and would probably strike Key West on the morrow, with gale-wind velocity. The next morning opened with light rains and gusts of wind from N. E. which kept increasing in intensity. At 1 P. M. the Naval Air Station sent a message that the hurricane was heading for Key West. Two hours later a friend phoned to us that the latest weather bureau news was that the worst of the storm would strike the city at 4 P. M. with a wind of 75 miles an hour, and that the storm center would be 40 miles south of the Island. It was the last message. Soon after, all electric and telephonic communications were cut off. The wind, which hitherto had battered down

fences, stripped off leaves and twirled off branches, now wrestled with the trees; each swaying loosened the earth about the roots, till at last a crashing was heard, and down fell one tree after another,—"Vox Domini confringentis cedros." The rain pelted the house; no danger, for it was new and made out of coquina blocks; however, they were porous, and the rain was driven through into the inner walls which began to grow moist. Various parts of the ceiling showed that the roof was leaking. The hurricane was upon us. The north-easter was straddling the billows of the Atlantic, which like wild bronchos, stampeded towards the beach,—"Vox Domini super aquas." Night, so dreaded on occasions of this kind, soon came and shrouded the city in darkness, save when the south lighthouse blinked through the blinding rain. I retired to bed. Sleep? Who, except children, could sleep with such a rain swishing against the walls, and the wind pounding at every entrance. At 10.30 Father Superior knocked at my door for assistance; he was trying to hold back a door in the corridor, which was being gradually forced open by the tempest. I rolled my big trunk against it, and piled up different articles, such at encyclopedias. Small strips of wood were finally fastened with rusty nails and held the doors. The barometer was steadily falling and soon reached 29. The wind veered to E. and later to S. E. By midnight our two candles had been melted by the drafts of wind, and so I went back to bed. By 4 o'clock I became aware that the ceiling was leaking, and that my room was being flooded with water, for the violent wind had forced the rain under the doors. The residence had been built for a warm climate, with doors instead of windows, which were not perfectly rainproof when closed. I groped around for my rubbers and raincoat and waded to the Bishop's room to see whether it could afford better shelter. Father White was likewise there in rainproof attire. Now and then he examined the barometer by matchlight. What a miserable night! The plaster, fortunately the layer was thin, was falling in wet flakes, the rain was dripping in, and we, like half-drowned rodents in a hole, were huddling here and there to avoid the water. The lowest the weather barometer registered, as we learnt later, was 28.81.

Scared? I should think I was! This was my third big hurricane in five years, so I had had experience. When would the roof be blown off? Would the creak-

ing and trembling doors be able to hold? Would the two wild seas meet against the patch of an Island acting as a buffer between them? There was an ominous whistling of the wind which reminded me of the Galveston and Mobile storms. What would happen next? The velocity of the wind, so I thought, was at least 110 miles. We found later that the weather bureau anemometer had been broken before midnight, and the maximum was estimated at 110, though some people thought it was 120 or 130. Sheet lighting partly lit up the darkness through the vibrating shutters. During the lull in the wind a little bathos occurred: the creaking of the frogs was audible. How could any living creature be enjoying himself in such weather? There they were, sheltered behind some wall or in some crevice, giving vent to their gratitude—"*Benedicite omnis imber et ros Domino*"—for the 13 1-2 inches of rain, as whole-mouthedly as winged choristers sing their matins at early dawn.

At 7 o'clock a gray morning light enabled us to move about the house. The barometer was slowly rising, but there was a whipping rain and a wind of about 90 miles. We wished to cross over to the church for Mass, but we were imprisoned, as the swollen doors could not be opened. So we went to the kitchen, and Father Superior succeeded in boiling water for coffee, and we breakfasted on some eatables left over from the previous evening. All day long the wind and rain continued doggedly, though gradually diminishing.

The hurricane has left, slowly coursing its way through the Gulf, leaving less desolation than might have been expected. Food is available, as well as drinking water, each house having its own cistern. As most of the city was not under water, and some parts, only slightly so, the work of repair has gone on quite rapidly, with the exception of roofs. There was no slater in town and no roofing material. Such is Key West preparedness: mañana! It will take weeks before the roofs are repaired. Fortunately, no heavy rains have followed in the wake of the storm.

Our damages were: Church, loose slates and leaking; residence, ditto; two parish schools, slightly damaged; parish hall roof injured. About $1,000 will cover the loss. We suffered a few inconveniences such as mucky floors and swollen doors, which when once opened could not be closed again. We raised up almost all our uprooted trees and replanted

them, and they are now sprouting as in spring. We shall not feel safe with our damaged roofs until the the second of October, which is the month the Key Westers dread most because of tropical storms.

A couple of days after the hurricane the only flowers to be seen were the lowly lilies, more gloriously arrayed than King Solomon. They had bent before the blast and were afterwards able to lift up their incarnadine heads—a symbol of hope.

So ends our adventure in the Tempest of 1919, with nothing sublime or heroic. However, may the reader of this account remember us, when they daily recite—"*A fulgure et tempestate, libera nos, Domine.*"

A. L. MAUREAU, S. J.

THE CHAPEL. ST. ANDREW-ON-HUDSON.

POUGHKEEPSIE, N. Y.,
MAY 1, 1920.

DEAR FATHER EDITOR:
P. C.

Across the little green acre of garth, in the long empty niches of the façade of the Chapel at Saint Andrew's, two figures, with habits unstirred by wintry blasts or summer rains, and with visages unchanging from rising bell to De Profundis, have taken up their station, since last the LETTERS spoke of the Chapel here. For more than twice a twelvemonth these silent sentinels, as though conscious of the presence of Father, Junior, Novice and Brother, who pray and read and recreate within the cloistered arches below, have been lifting stone hands of brotherly prayer: Stanislaus, rapt in things unseen, with eyes looking up to heaven, Aloysius, drinking in visions from the crucifix in his hand. For these graceful figures of our youthful patrons we are indebted to Mrs. C. E. Marron and Mrs. Irene K. Martin, and when you pass through the central door into the Chapel, another debt of gratitude is due to Mrs. S. A. Moore. For in so far as paint and gold and beautiful design can lend charm to bare walls, her gift has made our chapel bright with a new beauty.

In January last, the sound of wood and hammer was heard in the Chapel while a slendor scaffolding arose.

In June, it echoed once again and the descending lumber revealed a vision of buff and cream and gold; the chancel especially was beautiful in color and design, and in the vaulted roof were snatches of azure sky.

The work had been carefully planned, in a detailed color scheme, by Brother Shroen, who executed the finer parts with his own brush. Brother Leo Cavanaugh assisted him, and a local decorator was employed in the minor work.

Visitors to Saint Andrew's find that the gallery affords an excellent view of the chapel. Perhaps the readers of the LETTERS, already familiar with its interior, may be willing to follow, at the expense of repetition, a description of the appearance it now presents at its completion.

Up the winding stairs of the yet unfinished tower, we enter, and after a whispered greeting to Our Lord in the tabernacle, and a prayer of earnest blessing on those deft hands or willing gifts that have made His home less unworthy of Him, we rest our eyes on our Chapel of the Blessed Sacrament.

In the middle of the sanctuary, which is formed by five sides of an octagon, rises the chaste white altar of sacrifice. It is thrown well into relief by a panelled background of rich red painted mosaic, bordered with ornamented bands of gold. Above, in the outer spaces, two large windows, each with a figure of a seraph swinging a censer, shed a soft mellow light. In the center space, looking down with eyes of love, is a painting of the crucified Saviour, and on either side of the Calvary, the Last Supper and Our Lady receiving Holy Communion tell in beautiful color the story of the Blessed Sacrament. At the first glance all these blend together in one harmonious impression that satisfies the heart and prepares it for an act of homage to the Prisoner of the Tabernacle.

Where, above, the incense smoke arises and, in soft clouds, gathers at Benediction, and where the ribs of the vaulting converge toward a circular central panel, are five smaller panels containing decorative symbols of the Blessed Sacrament. In the center of the arch the Holy Spirit spreads the silver wings of a dove, as though hovering between earth and heaven. Truly it is a place of drayer and every glint of gold-leaf, and every stencilled line seems to carry with it a thought that breathes of God.

A closer view will not awake discordant feeling.

Drawing closer, there springs from the immaculate marble of the Altar, Da Vinci's masterpiece, in bas-relief. The same lines mark Our Lord's Face, whitened into marble, and before Him a chalice and some chiselled loaves are set. Now are seen, on either side, the sacristy doors, partly hidden before, by the sanctuary arch, which is narrower, slightly, than the sanctuary. Hitherto seen but imperfectly, the beautiful seraph windows and the symbols of the apse vault can now be examined in detail.

High up on the Gospel side, in the first small panel, two white doves drink from a golden fount into which is flowing a crimson stream from the wounded Heart; below is the inscription FONS VITAE. In the second panel, a golden monstrance stands in benediction over the words PANIS ANGELORUM. The Lamb of God, resting on the book of the seven seals beneath a golden cross, is in the central place directly over the altar. On the Epistle side, over the words CIBUS VIATORUM, is a chalice and Host surrounded by rays of gold, and finally the pelican, its breast red with the saving drops, has PIUS PELICANUS subscribed. The sanctuary lamp, that we admire, was given, in memory of his wife, by Mr. William Feeley of Providence.

Back once more to the loft, we follow the course of the windows and then read again of the Blessed Sacrament. These windows, made in the style of La Farge, are singularly beautiful in the soft blend of color. To the left we look on type and promise; opposite, their fulfilment is portrayed.

In the first window on the left, Melchisedech is offering the bread and wine, while under the delicate skies, the men of Abraham pray, standing about the altar. In the second window, the Israelites, girded and shod for their flight from the land of bondage, stand to eat the lamb of Passover. The Manna falling in the desert, presents the third prototype of the Bread of Angels, and in the next, a scene from the sixth chapter of St. John is pictured, showing Our Lord in a crowd of Jews who are murmuring at the words: "I am the Living Bread," many of whom went back to walk no more with Him. Within the sanctuary the connection is maintained in the three large paintings already mentioned, the Seraphim with swinging censers guarding this most sacred portion of the story. Close to the sanctuary, on the epistle side, the first window takes up the theme anew, in its especial relation to the Society. Accordingly, first is the historic

scene in the crypt of Montmartre where the little band is kneeling at the Mass of Blessed Peter Favre. There follows the scene in the Paray Chapel of the Visitation Nuns, when the revelation was given to Blessed Margaret Mary. Nearer, the Saints of the Society are grouped in adoration around the Blessed Sacrament, and close to our right, the late Pontiff Pius X gives into Father Martin's hands the decree on Frequent Communion. Behind us, high overhead, is the large triple window of the façade, flooding the amber walls with amber light.

In our Chapel of the *Blessed Sacrament*, with its main altar of the *Sacred Heart*, memorials of the Passion have not been forgotten. Above the piers, where the tranverse ribs spring, and below the azure fields of the central vault, the artist has worked symbols of the Passion in alternation with the seal of the Society. Along the southern wall we raise our eyes from the windows that show the Blessed Sacrament in triumph, and look on the emblems that picture the price that was paid. The chalice and cross accepted in Gethsemane are at the chancel end, in the shadow of first curves of the vaulting above. Nearer, circled with the manacles and chain, lantern and torches swing. Still nearer, Friday's column and studded rawhide, then, almost overhead, are the rope, thorns and reed of the praetorium. Glance across, still overhead. What Pilate wrote is written there, and over the heraldry, the royal seal of the nails. Farther, Veronica's veil is stamped with the Sacred Face. Sledges and pliers are there and the pick that hollowed Golgotha; then at the end, a reed and sponge, a lance, an unburdened cross and a winding sheet.

To the insignia on the vaulted ceiling, the inscription on the sanctuary arch bears a fit conclusion. "AD MAJOREM. . . . .DEI GLORIAM." At the highest point, parting the central words, is the golden shield of the Holy Name. The under surface of the arch is wreathed with golden laurel, In the vaulted ceiling the four azure fields are bordered with old ivory and gold, and east to west five large clusters of amber globes hang from chandeliers.

Under the large windows broad arches open into chapels, each with its altar fronting westward, and visible from the pews. To the right, beginning in order from east to west we have four chapels.

The Chapel of Saint Joseph. Over the beautiful altar

of Pavonazza marble is a white marble statue of the gentle Saint; a carpenter's square is in the fingers, and a humble hand resting on his breast. The altar is set in a small arched recess, on the gilded surface of which an ornamental design surrounds the initials "S. J." The walls of the side chapels, like those of the main one, are in imitation stone, a lightish brown on the flat surfaces, and a delicate buff, characteristic of Caen Stone on the pilasters, arch openings, and window and door trim. In a patterned window is centered a medallion SANCTE JOSEPH, ORA PRO NOBIS. A small balustrade separates this chapel from the front part of the sanctuary platform.

Next comes the Chapel of St. Francis Xavier. This in size and form is like St. Joseph's; the Priest coming to the Sacrifice enters before a white marble altar over which is set a statue of the Saint against a wall of blue, ornamented with small crosses. Here, however, there is no balustrade. Above the head of the statue on the gold background is the inscription:

DUX · ESTO · NOBIS · AUDAX · CHRISTI · MILES
FRANCISCE

The window is of the type of Saint Joseph's.

The Chapel of Saint Aloysius, in general details, is like that of Saint Francis Xavier. The mosaic background is a lighter blue decorated with crosses and fleurs-de-lis. The statue represents the Saint in characteristic contemplation of his crucifix. Above is written:

FAC · NOS · ANGELORUM · AEMULOS · CASTE · ALOISI

The Chapel of Saint Alphonsus Rodriguez is also in form like that of Saint Francis Xavier. The mosaic verges on a bluish green, with the initial "A" and a small cross for ornamentation. A marble Alphonsus with bowed shoulders, clasped hands and the light of a heavenly recognition in his eyes, stands as if in the open doorway where the graybearded beggars used to come.

OSTIA · COELI · NOBIS · PANDE · CLAVIGER
ALPHONSE

What might have been the fifth chapel along the southern wall gives space to an inclosed staircase from basement to gallery. This is not cloistered, nor is the gallery.

On the opposite side, the chapels balance those of the south.

That of the Blessed Virgin has the background above the altar in gold with the initial letters of "Ave Maria" in monogram. Like that of Saint Joseph, the altar is of Pavonazza marble. It is the gift of the same good benefactress who has defrayed the cost of the new decorations. A small marble tablet on the side wall begs a remembrance of her intentions, in Holy Sacrifice and prayer.

Across the nave from where Saint Francis Xavier's images blesses the unseen Indian at his feet, the figure of the beloved "Father of his soul" is wrapped in adoration. Vested for the Mass, the Saint half lifts his hands, as though hearing secret words and looking on things unseen. The red mosaic background with its crosses and monogram of the Holy Name is surmounted with the inscription

PATER · IGNATI · BELLATOR · DEI · FILIOS · FAC INSIGNES

The crucifix above this altar bears an interesting history, already set forth in a former issue of the LETTERS. It was once the possession of Very Reverend Father Martin. Pebbles gathered from Nazareth, Bethany, Thabor, Calvary, Olivet and other places in the Holy Land, are set in the wooden frame, that is made of cedar of Lebanon and olive wood of Gethsemane. A tablet is fixed in the wall: "This altar, dedicated to St. Ignatius, is placed here to the memory of Lawrence and Jane Smith—also of Philip Henry Smith."

Passing back into the third northern chapel, there are few visiting friends of Saint Andrew's who do not pause here to examine the statue closely. Were the body under the familiar features of slighter build, one would be looking on a true image of Father Pettit. Tradition has left little record of Saint Peter Claver's personal appearance, and it was thought that, instead of a sculptor's abstraction, the visage of a real Jesuit might appropriately be placed above the Saint's shoulders. Chapel and altar correspond with the general type. Over the statue we read:

PETRE · SERVE · SERVORUM · DOCE · NOS · MISEROS AMARE

In the Chapel of Saint John Berchmans, the statue, with eyes bent on rule-book, rosary and crucifix would not need its written identification:

JOANNES · MINIMA · TE · DUCE · MAXIMI · SEMPER FACIAMUS

A reddish brown mosaic, with "B" in madallion, disguishes this from the small chapels.

Last we come to the Chapel of Saint Stanislaus. Here many of the older Jesuits will pause to gaze at the altar, and many a young visitor to behold the waxen figure of a boy martyr behind the glass panel of the sepulchre. The altar is the same as the one that once stood in the Chapel at Frederick, and before which the novices of those days made their vows, as attests the inscription on the wall.

HEIC
OLIM · FREDERICOPOLI
PROLES · IGNATI
SACRAMENTUM · TRIPLEX
CHRISTO · DUCI
MAGNO · DICEBAT · ANIMO
— — — — —
VOS · TIRONES
FORTIUM
VESTIGIA · PREMITE

In the sepulchre the childish form of the martyr is clothed with a red velvet garment embroidered with gold. The gashed throat marks the sword thrust, and in a golden reliquary placed at one side, a phial of blood from the wound is kept in treasure. Chiselled, not moulded, but boylike too, stands Stanislaus over the altar under the words:

STANISLAE · AETERNORUM · AVIDE · CADUCIS
ERIPE · NOS.

This altar, and those of Saint Joseph and the Blessed Virgin, unlike the rest, has each a tabernacle.

The long-desired shrine-statues of the Sacred Heart of Jesus, and the Immaculate Heart of Mary have likewise been put in place, the one on the gospel side, at the base of the sanctuary arch, before a niche-like panel of red mosaic, the second on the Epistle side, before a similar mosaic of our Mother's own blue. The marble figure of Our Lord, with a gesture reveals His Heart; that of Mary, with outstretched hands looks lovingly down at those at her feet. Above each is painted a design including a heart; one ringed with bare thorns, the other with thorns under roses. Below these designs are the words ADVENIAT REGNUM TUUM and COR MARIAE PURISSIMUM ORA PRO NOBIS. The statues rest upon twin shrine altars of marble. On the base of the Sacred Heart shrine is chiselled "In memory of Father

George A. Pettit, S. J., gift of Philip H. Smith." On that of Our Lady "Please pray for the souls of Martin B. Harney and Jane Harney." Most appropriate days were chosen for the dedications—The Feast of the Sacred Heart, 1918 and the feast of the Immaculate Conception, 1919.

Well, there the Chapel stands! We might enter the sacristry and walk the semicircle over the well-waxed floor, past shelves of vestments, linen-filled drawers, and little boxes of delicate shimmering things—stocked all, yet not so full that new benefactions would meet a cold welcome,—or we might descend into the eight-altared chapel-auditorium below, trim and neat in buff and red as the labor of several juniors has made it; but here we are just inside the entrance, kneeling in the shadow of the gallery, glad for the new beauty of Our Lord's House. It has grown late and dark; somewhere a muffled bell has sounded, and soon the benches are filled with silent forms. So far, you have seen the chapel in its quiet, silent beauty; now you feel its soul.

The Benediction is over, and more than two hundred manly voices have sung the Suscipe. We linger behind as the wax lights go out one by one, and the sound of youthful steps grows fainter in the cloister. A flood of meaning has come into it all and the very walls of the the chapel seem now to cry out that here, and in such places as this throughout the world, does Christ reign indeed. For was it not in loving answer to the call of the Master that those pure young souls left all to follow Him? Truly this is the house of Our Father.

Come, we must go. It is the hour of vigil, and the ruby lamp will keep watch for us in the lonely silence of the night while we take our needed rest, but its every flicker will be paid back tomorrow by a generous heart-beat of love and gratitude to Him Who has deigned to choose us for His blessed service. "O quam suavis est, Domine, spiritus tuus, qui ut dulcedinem tuam in filios demonstrares, pane suavissimo de coelo praestito, esurientes reples bonis, fastidiosos divites dimittens inanes!"

FRANCIS J. BURKE, S. J.

FROM SOISSONS TO COBLENZ

(*Continued*)

We had a very energetic and courageous K. C. man with us in the Argonne fighting—Thomas Francis Roche of Scranton, Pa. Tommy, as everyone calls him, took an ambulance from the Field Hospital, drove it through shell fire to the regimental dressing station, loaded it with wounded and brought them back to the hospital. No driver could be found, some were wounded, others so worn out that it was dangerous to let them have the wheel. This gallant bit of work by Tommy has earned for him a Division Citation and recommendation for the D. S. C. Tommy has the entree into everyone's heart from the General down to Mr. Buck Private. The only one he is unpopular with is the Y. M. C. A. Tommy says he would not care to be popular with that organization, that would, as he expressed it, "get me in dutch with the doughboys." The particular cult of Tommy is much abused M. P. Every military policeman from Montabaur to Coblenz has a smile for Tommy. The law is that you must have a pass to get into Coblenz. Tommy, because he has "fraternized" wisely, well and constantly with the M. P's., can bring us into Coblenz in his flivver (it has one wound stripe from the Argonne) without having to show a pass to the M. P. He also brings back schnapps to the officers, which refreshment is banned to all. The M. P. never searches Tommy's car. One day as he was fetching a major to Coblenz, the major was surprised at the way that Tommy got by without passes. Upon the major's return he asked me, "How is it that the K. C.'s are everywhere popular?" I asked the major a reason which he might have, to explain it with. "Well," said the major, "The K. C. men know men." I think that is the best reason, (it is a true one but not the only one.) The Y. M. C. A. seem to take this attitude: "I am over here to look after you." As most of them are ministers or goody-goody respectables, they act the part. The K. C.'s are over here to *serve* the men. They don't pretend that they are superior to the doughboy; indeed, their attitude is one of admiration of the men who fought and won the war. To serve such servants of the country is a privelege which the K. C. man is proud

and happy to enjoy. The K. C. lets the Chaplain look after the welfare of the men, in religion and morals, while their secretaries look after supplying him with creature comforts. The slogan—"EVERYTHING FREE TO EVERYBODY"—goes big with the men in the A. E. F. Another motto—"Your money can't buy you anything in the K. C."—gets a laugh wherever it appears. I will describe two other K. C. men later on in this letter.

On Sunday, October 13, I said Mass in an abandoned room in a ruined house in Exermont. When the 42nd Division came in to relieve us I met Father Duffy of the 69th New York, which was the 165th Infantry during the war. Father Duffy treated me very kindly, made me sleep in his bunk (it used to be occupied by the Germans.) If the 18th had not captured Exermont, Father Duffy would not have had it, so in a way, I had a claim on it. For supper we had fried bread and Steero soup which Father insisted on making himself. We could not make a fire in the open. When we did make it over a fire in the dugout, the smoke almost suffocated us. If you are hungry you can stand anything. I stood the smoke and thanked Father for the feed. The kit I used for Mass was Father Duffy's. In the room, with their mouths pointing through the space that was formerly occupied by windows, were two German machine guns. The room was church and sanctuary. A strange decoration, I thought those machine guns, when I would turn around at the *Dominus Vobiscum* and see them. After Mass Father brought me his mess and we had pancakes and jam for breakfast. It was months since I had had any and the way I gobbled them up made Father invite me to join the Rainbow Division, where I could have them often. But not all the jam or pancakes that cooks have ever made could induce me to leave the First Division. That was my rejoinder to his offer. Many replacements from Alabama had been sent to the 69th. Said Father Duffy to me, relating to that fact: "The 69th has lost the Faith. We've got a Protestant Chaplain with it." I tried to find Father Eugene Kenedy, S. J., who was with the 42nd Division, but I learned only too late that he was with the Machine Guns. I met Father Duffy, S. J. as the First was coming back from Sedan, just a month later. We had a little battle of wits on the occasion, which I will describe in its chronological place.

After eight days of terrific fighting, the First Division returned to the area around Bar le Duc, not to rest but

to get replacements and equipment for another inning in the Argonne-Meuse fight. The days were wet and unpleasant but the doughboy doesn't mind disagreeable weather. While we were at Seigneulles, Mr. J. W. Fitzpatrick, K. C., was sent to us. He is a graduate of Holy Cross, a theatrical man and president of the White Rats association of actors. A finer man for the job could not have been picked. When he reported to the adjutant he found the latter in bad humor. But ill-humor doesn't appal Fitz. He fought the theatrical trust and could fight a sour adjutant. His outspoken declaration of who he was and why he was sent was not delivered in the manner which is prescribed in Army Regulations. In a word there was no military courtesy used by Fitz. The adjutant was astonished; no one save a superior officer ever spoke to a captain in the blunt way used by Fitz. The clerks of the office expected a fight, but instead of a fist the adjutant extended a friendly hand to Fitz., saying: "I thought you were a 'Y' bird and expected me to look out for your comfort." From that meeting until the day when Fitz. returned to the States, the greatest admiration and affection was shown to him by the adjutant. Why, the adjutant had tears in his eyes when he said good bye. Fitz. and I became the fastest friends. We hiked the long marches together, slept in lousy barns and 'chowed' with the doughboys. It was my duty to find him a billet in Seigneulles. There was not a room to be had anywhere. So crowded were we that Lieut. Keyser (Creighton graduate), Lieut. Kelly (not a Catholic, strange to say) and myself had to put two beds together in order to have room for the three of us. When Fitz. arrived we had to get him floor space. The ancient lady whose house we were in protested that there was no room for another officer. We called this *mulier venerabilis* 'Madame Vin-Rouge.' We waited until she had retired for the night and then placed Fitz's cot in the corridor. We showed poor judgment as to the location. The next morning, it being very dark, when Madame Vin-Rouge come out of her room, she tripped over the cot. Oh Boy, such a barrage! All the renowned *politesse francaise* was shot to pieces. I was awake and heard her denunciation of Fitz., but as he was snoring, he missed it all. Even if he had been awake he would not have understood a word of her philippic. It was only when he gave her some K. C. cookies and chocolate, and told her that I was a Jesuit, that she regained her compos-

ure and consented to his sleeping in the corridor. Often again, especially on our march to Sedan, did Fitz. sleep alongside of me. One night we dropped into a ruined church at Bayonville. Some outfit of engineers was using it for quarters. They told me forcibly that we could not enter. I answered: "I am a Catholic priest and this is a Catholic church. If anyone has the right to sleep in it, it is myself." Thereupon I went through them, up the aisle to St. Joseph's altar at the foot of which, on the marble platform, Fitz. and I "flopped" that night. Fitz. had some soup cubes and wanted a cup of soup before retiring. It was forbidden to light a fire because, through the ruined roof, the flame would be seen by enemy bombing planes and the bon-bon that they would drop on the church would finish it and all within. For prudence sake Fitz. went into the confessional where he lit a few stubs of candles, boiled water and made a cup of soup. Fitz. said that it was the first time for him to get into the compartment of a confessional which is reserved for the priest. In the morning I examined the altar of St. Joseph and read these passages from Genesis: "*Ite ad Joseph*" and "*Posuerunt Me Custodem.*" I smiled at the thought of how literally I had gone to Joseph, and how he had kept me from harm while I slept at the foot of his altar.

On November 6, at 5.30 A. M., we attacked and captured Yoncq, went through the Yoncq Woods and reached the Meuse River. Our next objective was Mouzon. By noon, in spite of heavy artillery and machine gun fire from the eastern heights of the river we were holding the western half of the town. By two o'clock we had patrols across the river. As we were still advancing, an order was received from General Pershing, rather a wish, according to which he desired the First American Division to proceed with all haste to seize and occupy Sedan. Now this famous city was not in the American sector, but General Pershing, knowing that at any moment the war might end with the granting of an armistice to the enemy, wished the First Division to be in the city when the end came. Upon receiving the communication of his wish the First Division began what is truly called a "cross-country run" for Sedan. Up the Meuse Valley, full in the fire of the enemy's artillery, without any artillery of our own to support the advance, we raced for Sedan. The 77th and 42nd American Divisions were in our path. Straight across their sectors we hurried. They were

furious and tried to stop us, but on we went. If the Germans could not stop us, we were not going to let any Americans do it. After capturing towns which were assigned to the 77th and 42nd Division as objectives, we arrived on the 9th of November about three kilometres from Sedan. Then it was that we had trouble with the French. They were making for the same city. It was only fitting that they should take it, because in 1870 Napoleon III surrendered his army to the Germans at that place. The protests of the French were backed up by Generel Foch and we were ordered to cease our advance. When the armistice was signed, on the morning of November 11th, we "about faced" and retired. I know that we will never be forgiven by the 42nd and 77th Divisions for the way we walked across their sectors, but as war is war, things like that must occur.

It was this spectacular cross-country march of ours which made Father Duffy, S. J. and his loyal henchmen laugh loudly when they met me after we were all back from the area around Sedan. As I was walking through the mud of Vaux I met Father Duffy. "Well, well, Father King, did you hear the greatest joke of the war?" I innocently answered that I had not. Then to spare my feelings, Father Duffy went on: "Its on the First Division and I don't like to tell it." This was indeed news to me. The First had many nice commendations, made by French and American Generals, on their fighting abilty. Cantigny and the First were inseparable in the annals of the A. E. F. But to have a joke on the First—that was a mystery. "Let's hear it, Father." I fearlessly said. "The First can stand anything from Heinie, so a 42nd Division joke can't hurt its feelings." Then continued Father Duffy: "The greatest joke of the war is the way the First Division captured the 42nd—Ha! Ha! Ha!" merrily roared Father and his loyal crowd. I smiled for a minute. Then I rejoined: "Yes, Father, it's true; we did capture the 42nd Division, and we did it because your outfit was stopping our traffic. We had to go to Sedan; you were in the way. We captured you just as we captured the Germans who tried to hold up our advance." Then it was my crowd that roared in glee, approving my retort with their unique saying—"You tell 'em Chaplain."

On November 15th we were assembled in the vicinity of Verdun. With Fitz, Tommy Roche and Capt.

Nolan, I went A. W. O. L. (absent without leave) to that renowned city. We rustled around and found a room in the Hotel de Ville where we pitched our blankets and eatables, and rested. Each morning I went to the Citadel, that underground fortress which can hold 100,000 men, and said Mass in the chapel. Capt. Nolan and Fitz were there to serve me. It was thrilling to say Mass in a chapel where Mass was daily said by French chaplains while the Berthas of the Germans were bombarding the town. It was this fortified citadel which caused the German defeat at Verdun. It held out after the ring of forts around the town had been captured. Returned from Mass we made our breakfast in the room where we were installed. There was an ancient fireplace in it and there we cooked the coffee, toasted the bread and fried the bacon. The room must have known many celebrated functions in other days, but if the walls will ever speak they will tell the wonderful tale of how we four slept, cooked, ate and rested, As we chatted and rested Capt. Nolan told us of his adventures which took place on the race for Sedan. Capt. Nolan is a K. C. man, and an ex-New York police captain. The title still sticks to him. Having learned that the 16th Infantry was to capture a town which lay in the valley of the Meuse, the Captain went ahead of the troops, "unbeknownst to the military authorities" as he expressed it and captured the town himself. He had previously secured a 45 Colt revolver, "to use it if I had the chance" said the captain. When the advance patrols of the 16th reached the town they found the captain there with 25 prisoners. These he handed over to the soldiers with the urgent request that they say nothing to the captain as to how they got them. Later on, when the colonel heard of Nolan's "stunt," he publicly praised him for it and recommended him for the D. S. C. Everyone hopes that the captain will get the decoration. These three K. C. men, Captain Nolan, Tommy Roche and Jim Fitzpatrick are the most respected and beloved civilians that were ever in the First Division. Men of their calibre have made the K. C. organization the pride of the doughboys and the glory of the Knights of Columbus. The Y. M. C. A. is a poor second when compared with such men.

When we had spent several days in the wrecked Hotel de Ville, had visited the citadel, the shattered cathedral and the other pitiful ruins of Verdun, we rejoined our outfits, which were camped in the fields about one hundred kilometres to the north. The evening we found them, they

had a hundred camp fires blazing in the chill November air. Never before in the fighting days, did we see a more picturesque sight. Then, a light in the night, even the small flame of a candle would direct the aim of bombing planes overhead. Now all such danger was over. In peace and good cheer we could gather around the fire, enjoy its warmth and tell again the funny things that happened during the war. It is worthy of note that the doughboys never see anything heroic in their fighting. The never eulogize their deeds. Only the laughs of fighting are remembered and recalled in chats.

On November 17th we broke camp and started on our march into Germany. Even such a momentous event as this scarcely evoked enthusiasm. Ever since the preceding May, when we chased the Germans out of Cantigny, the First Division has been driving them towards the Rhine. Now, if they were to penetrate into Germany, it was only the last inning of the great game. That is how they sized up the memorable march to the Rhine. Everywhere the liberated towns welcomed us, with smiling old and cheering young people. Houses were decked with flags, hastily made of allied colors, and banners were hung across the streets bearing the legend—"WELCOME TO OUR SAVIORS." The demonstrations which occured in Northern France were also continued in Luxemburg. We reached the Duchy of Luxemburg, after crossing the French border, on November 19th. Tommy Roche and I were in the K. C. "flivver". Generals had their Cadillacs on this triumphant entry, but our flivver got its share of cheers and flowers. Tommy sat at the wheel with the worried look of an anxious driver. I sat beside him with the air of a blasé general. It was all we could do to keep from laughing, for inside the flivver were riding Captain Nolan and Fitz. The Luxemburgers did not know whether or not they were prisoners, these two K. C. heroes. On leaving Esch we took the wrong road for the 18th Infantry. The town to which we were going was assigned to the 26th Infantry, Colonel Roosevelt in command. When we entered it, we were stopped by a gendarme arrayed in lace tinsel and other finery. He gave the signal and a band in the middle of the street burst forth into the national air of the U. S. A. We could not imagine, at the time, why we were serenaded in this ceremonious way. They thought we were Roosevelt! I guessed as much when I heard the Colonel's name in the ad-

dress which the mayor of the town was making to Tommy and me. When the address was over, and the band played again, some notable approached our shabby selves and flivver to present a bouquet of flowers. This was carrying the joke too far. In a moment Colonel Roosevelt would arrive. We heard the put-put-put of his side car. I said to Tommy (Capt. Nolan and Fitz. were standing beside the car like guards of honor). "It's time to beat it." Answered Tommy, Captain and Fitz "I should say it was." At the word of command Tommy gave her gas, Captain and Fitz hopped aboard and away we flew. I do not know if the good mayor put on another reception "*pour la fils distingué de l'ancien president des Etats-Unis.*" We were never discovered. I should tell Father Duffy that this "stunt" of ours was the best joke of the war.

On November 21 my regiment paraded in the streets of Luxemburg City. Pershing and the Duchess Adelaide reviewed us from the balcony of the Court House. Flowers were heaped on us, kisses thrown to us and the hundred other signs of welcome shown, which a people who had been under German rule for four years, gave with enthusiasm unbounded. Never will we forget the day. When Thanksgiving Day came we held a general service in the square of Grevenmacher on the Moselle. A Methodist chaplain read a portion of Holy Scripture, an Episcopalian delivered an address, I recited the Our Father and a Baptist gave the blessing. After the general service was over, the Catholics assembled in the the church, with General Parker and his Staff, all of whom with the exception of a French captain were Protestants. I sang the High Mass with two Luxemburg priests for deacon and sub-deacon. When I mounted the pulpit to preach, I was amused to see such a distinguished congregation. All through the sermon General Parker kept his eyes fixed on me. It was funny to preach, with him looking on. The majors on his staff with whom I joked from Soissons on to the present hour behaved very seriously. They wondered how I could be so dignified and priest-like. When the general and and his majors met me after Mass, they all relieved themselves of their restraint by a hearty roar of laughter. "Chaplain you sure had us buffaloed during that sermon," they declared. "Not only during the sermon," I answered, "but from the very moment in which you entered the church. Think of it, not one of you, except Captain Marechaux, is a Catholic and yet I got you all

to go to Mass." Then one major good-humoredly said: "I always knew the Jesuits were a crafty bunch, but I never thought one of them would take me in." In the sacristy after Mass, the pastor, a very witty old man, said he could not compliment me, either on my singing or my rubrics. He said I was just like European Jesuits, for ignorance of these things. He quoted a proverb which I had never heard before: *"Jesuita neque cantat, neque rubricat, neque jujunat."*

On Sunday morning, December 1st, we crossed the bridge over the Moselle at Grevenmacher, and stood on the soil of Germany. There were no flags flying, no cheers reechoing along the valley. As I have said before, the hero doughboy does not indulge in heroics, fanfares or other noisy demonstrations. The French entered Germany with bands playing the Marseillaise, banners flying and soldiers dancing and shouting. That is their way; ours is to trudge along, smoke cigarettes, chew tobacco, and clamor—"When do we eat?" Amid the ruins of crumbling forts and caving trenches around Verdun, Petain's poilus resolutely said, as the German masses were surging towards the city: *"Ils ne passeront pas."* As these same hordes were sweeping down to Paris the American doughboys winked at one another and yelled: "Let the squareheads come." If the French reply symbolizes the character of the French soldier, the challenge of the Americans formulates the constancy, confidence and courage of the American soldier. They are they, and we are we. As Kipling wrote of the East and West—"the twain shall never meet."

Along the winding Moselle valley we flowed on, a long, long column of khaki, half on one bank and half on the other. As the day was Sunday, the streets of the towns through which we passed were crowded with people who gazed curiously on this bedraggled, but very business-like army which had defeated the serried troops of their fugitive war-lord. If we were marching for Hoboken we would have put on more speed. At two o'clock we reached the historic city of Treves. Fitz, Lieut. Keyser and I fell out of rank and dropped into a hotel. The long march had developed in us a ravenous appetite. Fitz tried out his Holy-Cross German on the waiter. We do not know if the message was really understood, but we do know that we got a good, substantial meal. The bread was very like sawdust in looks and taste, but a hungry man is not over particular, and so we ate it without too much complaining. Beer served

in steins was quite a novelty but we called for so many steins that the novelty soon wore off. Treves is an ancient Roman city. Constantine and Helena resided here. The ruins of an amphitheatre and other public buildings still remain. The cathedral is built on the site of the Emperior's palace. The famous Holy Coat of Treves has been taken from the cathedral and hidden in the interior of Germany. Fitz and I called on the Bishop. He is a Lorrainer with affections for France. During the war the Government tried to get Rome to remove him, but the Vatican with the astuteness that is a part of the spirit of wisdom, firmly answered that as there was a German Bishop in Metz, the capital of Lorraine, it was only fair that a Lorrainer should hold a see in Germany. The Bishop is over eighty and has the classic appearance which characterizes aged prelates. He is very pleasant in his ways. He talked with me in French. He is fond of using the phrase—"The Almighty dollar." I thought his analysis of the war was based on supernatural causes, and not enough on natural ones. For him freemasonry was to blame; its aim was to overthrow the church. I thought this view incomplete and told him so. As there were free masons in every army that fought, and as masonry did not keep masons from killing masons, I cannot see how masonry was the leading power that launched and prolonged the war. He laughed good-naturedly when I concluded my objections to his thesis by this *argumentum ad episcopum:* "If the mason began the war, it was the bakers (the doughboys) who ended it." Fitz and I took a stroll, after leaving the Bishop (we got his blessing before we went away) along a street that is still called "Jesuiten Strasse." The name was given to the street in ante-suppression days when the Old Society had a college in the city.

My regiment stayed only one night in the environs of Treves. On the morning of December 2, we crossed the Porta Nigra bridge over the Moselle and continued our march to Coblenz. The entire distance from Verdun to Coblenz is about 350 kilometres. As we were in no hurry to reach our final objective the march was made in easy stages. We kept to the river road all the way. Steep hills, that are more like cliffs than hills, rise from the river bank. These hills are all terraced so that vines can be planted on them. From the grapes is made the famous Moselle wine. On Sunday, December 8, we reached Senheim. I was in time to say Mass in the

church. The parish priest was a fine old man. He insisted that I should come to the house and share a bottle of old Moselle wine with him. In the course of our potation he quoted the following proverb which states the different qualities of Moselle and Rhine wine, a proverb which was spoken, doubtless, by a monk who was the cellarer of the monastery: "*Vinum Mosellanum bonum est per annum; vinum sed Rhenense—decus nostrae mensae.*" The doughboys are the fierce enemies of prohibition because they have had too many bottles of these two famous wines and they have pronounced them good. But unfortunately they did not stick to wine; rather schnapps stuck to them in such quantities, that the Germans say, they have never known any nation under the sun, whose men could absorb so many or so much schnapps. Just as they have established records in sports of peace, and the fights of war, so have they made a reputation for America at the bar. I don't mean in pole-vaulting, but in the elbow exercises which the doughboy, picturesquely term—"booze histing."

At last, on December 13, we entered Coblenz. We had the freedom of the city, but a stringent order was issued against fraternizing with the inhabitants. They were yet our enemies. This order was a very wise one. The American doughboy has in his heart the pity which is the virtue of our nation. He is instinctively friendly. Not indeed while he is fighting either his own pals or the enemy; then he is a tank on legs, using his fists like two machine guns. His attitude towards the Germans is one of aloofness. For the German children, though, he is a great, big brother, feeding them with chocolate and caressing them on his knee. This kindly feeling makes him very popular with the citizens. The American way of treating the Germans is very unlike that of the British and French. We are more considerate. This comes from our inability to cherish hate and desire for revenge.

Now that the winter is past and the flowers have appeared in Deutchland, all the soldiers agree that life is liveable in such a beautiful country. Poets have not lied when they celebrated in song the charms of the fields and hills, woods and valleys, castled crag and winding waters, which make the varied beauty of the land. Picnics on the Rhine are delightful pastimes. To sail in a German boat, which we run without paying for it, to listen to bands playing and men singing, to feast the eyes on new charms at every bend of the river:

these are the prizes which the Americans are enjoying on these perfect days of June. Baseball, too, is played with keenness and cheered by the enthusiasts as it is back home. Every Division has its Polo Grounds where the battle of peace is fought with all the energy and rivalry of war. We had a big game here recently between the First and Second Divisions. In the seventh inning a most remarkable thing occurred. Pershing appeared in the grand stand, a bugle sounded "alert," play was stopped until he was seated; the First went after the "Indian Heads" (the insignia of the Second Division is an Indian head) and when the game was over the scalp was hanging on our bat. We couldn't lose while Pershing looked on.

There are many more interesting things about our doings, other that "watching the Rhine," but if I were to attempt to record them, I would find myself in the fix St. John bewails, when he states that the world itself would not be able to contain the books that could be written. Soon we will be watching for the Lady with the Torch, whose figure, when we see it, will release a cheer, the like of which has never echoed across the waters of New York harbor.

T. J. KING, S. J.

(*To be continued.*)

NOTES FROM VIGAN.

TAYUM, ABRA., P. I.
OCTOBER 11, 1919.

DEAR FATHER EDITOR:
P. C.

It's rather a long time since you received any "Notes from Vigan." The truth is, I'm both tired and busy, and so lack the time and the enthusiasm to write as in former years. In addition to my work in other years, I again occupy the chair of "Higher English" in the Seminary College. Just at present I am in Tayum, headquarters of the German Fathers of the Society of the Divine Word. Our own German Father, Father Hipp, who has been three years in Vigan, is about to leave us and go to the States. He wished to see the Abra Mission and his fellow countrymen before leaving, so I accompanied him to Tayum.

The fathers here have a most interesting history, of which I shall send a few lines later. During the last year of the war the German fathers (and our Bishop himself) were accused of disloyalty. The Abra Mission had been, since the arrival of the German fathers, in 1909, very flourishing: schools had been established, religious activity revived, etc. But in 1918 the enemies of our religion here, taking advantage of the fact that the fathers in Abra were Germans, raised the "anti-loyalty cry." A large number of false accusations were sworn to, even against the Bishop. The result was that six fathers and one brother were deported. Three Fathers and one brother were left, and these were "booked" for deportation. The Bishop also was to go. The armistice came and operations against the German fathers were suspended; the three still remain—the best proof of the falsity of the "anti-loyalty" accusations—and those deported are expected to return in the beginning of next year.

On Friday and Saturday of last week I was in Badoc, Ilocos Norte. Like all the cities of Ilocos Norte, one or two excepted, Badoc is intensly Aglipayan. The Filipino priest there, at the time of the revolution, entered aglipayism, and as he had been assistant to the Spanish priest a long number of years, he drew all the people after him. The Catholic priest of Badoc, has been a veritable "hermit." He has never left his house —the convent was destroyed in the time of the American soldiers—except for an occasional sick call. In March of last year, a young man from Badoc was ordained in our Seminary. For years his parents and relatives had been among the leading Aglipayans there. Badoc is the first town, towards the Ilocos Sur, of Ilocos Norte and the Bishop sent Father Tolentino to Sinart, the Ilocos Sur town adjoining Ilocos Norte, where the very active young priest, Father Cordero, is parish priest. The two young men had instructions to extend their activities to Badoc. They began by opening Sunday school classes on Saturday afternoons and Father Tolentino prepared to open a little Catholic school. His former Aglipayan relatives were willing to help him. He also began to organize the Children of Mary. At the end of May, or before he was to have the procession of the Children of Mary, he was attacked with a severe hemorrage of the stomach, and nearly died. Father Cordero took direction of the May procession, and Father Tolentimo later told me that he wept with

joy, as, from his easy chair, he saw the procession pass before the house. The Lord spared his life and he continued to work vigorously, although with little or no cooperation on the part of the parish priest. October is always a month of great devotion in honor of the Holy Rosary, and the "Navál," in honor of the victory of Lepanto, is celebrated with great pomp. Farther Tolentino has been busy. His Catholic school helped him. Although only half who promised to enter, really entered, for his sickness coincided with the opening of the school, yet he had over 70 children. He went among the people, parents of the children, and obtained permission for the re-baptism of about 40; he prepared these for First Communion. On Thursday afternoon we had a solemn blessing, in front of the ruined church, of the Sodality banner, artistically made by the Children of Mary. The convent was destroyed by the Americans in the early days, and the church had become a mass of ruins in a ' baguio in 1906. Since then Mass has been celebrated in the sacristy, although perhaps not a dozen people assisted. On Thursday evening, Father Cordero had the re-baptism, while the other fathers heard confessions. About 10 o'clock I sought my bed in the sacristy, and did not attend an entertainment, given that night by the Catholic school children and the Children of Mary. I heard it was a great success. The next morning we had First Communion Mass, and Communion of the Children of Mary. At 12 o'clock I left for Vigan, for at 4 p. m. I had to hear confessions and get ready for another "Navàl" for the following day in Pandacan—the port of Vigan, three miles distant.

An interesting incident occurred while I was in Badoc which I hope may be productive of good. Incidentally the following lines may show the sad state of some of our priests here in the islands. Last year in Vigan there was a young lady, 19 years old, studying in the Vigan High School and living in the Government dormitory. She used to go to Holy Communion nearly every morning. Just at the end of the school year, the Bishop's Secretary asked me: "How can that girl go to Communion every day? She is an aglipayan, daughter of the aglipayan Padre in Badoc, ordained priest in the Spanish period. I called the girl to the Seminary and she promised, that even if she did not go to the Catholic church for Mass on Sunday, she would not, at least, go to the Aglipayan. I hoped she kept her word. She is back again in the dormatory this year, and goes

to Communion every week. Her brother formally graduated from our College, and will soon receive his degree as doctor in Manila. In Vigan, and in his town he always acted as a Catholic. This year a younger sister came to Vigan High School and entered the dormitory with her sister. At first she avoided the Catholic church, but now comes to Mass and attends the sodality. When I was in Badoc I learned that she was there, being a little sick. I took this occasion to call on her, and incidentally became acquainted with the "Padre." He received me in a very friendly manner, praised the Jesuits, and manifested his dislike for the Friars. My visit to him was really like letting down the net, or the hook, for a catch. But you see the difficulty: with six children, and, as I was told, two "wives," even if he wished to come back to the Church, how hard would it be! Yet he had begun this irregular life even before the Americans came here and I fear he had many companions. And to think that such men daily offer the Holy Sacrifice! Should not such a fact introduce a special intention of reparation in our Mass? As I was talking to this unfortunate priest, a young lady entered and called me to assist a dying uncle. The "Padre" descended with me, and we cordially parted, I to go to visit the sick, he to enter his chapel to baptize five or six babies, who had been waiting for him. So it has been for fifteen years. This old man has been administering the sacraments, while the Catholic pastor has led, as I said above, a hermit's life. So, too, is all Ilocos Norte. Well, the "net" is down, pray that it may catch even this unfortunate "fish."

On August 18, I left Vigan for Manila, to give a retreat to the girls of St. Scholastica College. It was the baguio season. Vigan had been cut off for about two weeks, yet was taking occasion of a suspension of "hostilities." Father Vives and I started, but Jupiter Pluvius and Father Algue were not going to let us off so easily. The trip ordinarily occupies a day and a half. On this occasion it required fully seven days. One baguio, mostly of rain, followed another, until ten or eleven had exhausted themselves. Father Vives, not being well, returned to Spain at the end of August. I spent about three weeks in Manila and returned to Vigan in company with Rev. Father Visitor, Father Guim. But I must mention my impressions of Manila. I felt both sad and indignant at what I saw in Manila. Sad at the activity and progress of the Protestants, indignant because,

as far as I could see, there was very little Catholic activity to oppose it. What appears to me to show the almost helplessness of the Catholic conditions, was the movement in favor of prohibition. Sometime before I left Manila the movement started under the direction and impulse of the Protestant ministers and deaconesses. I wrote at once to Father McErlain and two of the Knights of Columbus, but they never answered me. When I reached Manila, I met several of the university students and found them all in favor of prohibition. On the anniversary of the Archbishop's consecration, I met him, and indicated my impatience over the situation; he smilingly remarked "I did not know you were a platform talker." Later the president of the Workmen's Union took up the case against the movement, and now there are two parties in Manila. Womens' clubs are being formed, I fear under the auspices of the Protestants, in different parts of the Islands. And the womens' clubs in Manila have been especially active in pushing prohibition. "The main point of attack according to Miss Fernandez," says the *Daily Bulletin*, "will be the men, especially those against and indifferent to the prohibition cause, and, as she emphatically announced, they will be asked to be men enough to embrace prohibition." The wives of senators and representatives, will be asked to conduct a campaign among their husbands, so that they, if not yet in the cause of prohibition, may be persuaded to embrace it. If the representatives and senators are yet engaged in single blessedness, then sweethearts, it is understood, will he asked to conduct a campaign to persuade them. "The idea of the entire community," as was expressed yesterday in the *Bulletin*, "is to create such a strong sentiment for the enactment of prohibition laws, that legislators will be swept by the sentiment to pass the necessary legislation," There you are! Perfect union and harmony of (Protestant) church and State in a land almost wholly Catholic! I felt like packing up at once for "Lunny's Lane" or "Stanislaus Spring" or for some of those delightfully retired spots, so dear in former Woodstock life. Mrs. Wrentmore, the chairman of the prohibition committee, is the mother-in-law of our much-married governor-general. The actual "First Lady of the Land" it his third wife and only eighteen years old! That the mother-in-law of the Governor-General should be chairman of the womens' clubs, favoring prohibition, added force to the cause. I wrote to Father Brown

at once, telling him that if we were going to hand the Islands over to the Protestant ministers and deaconesses, we might *all* get out at once. Even before I sent the letter, however, the paper, the following day, published the following letter from Father Brown:

To the Editor,
Cable News-American. October 2.

In the account of the meeting of the Womens' Prohibition Committee which appeared in to-day's issue of the *Cable News American*, the following statement is made: "Father Brown also sent a personal letter to her expressing his desire to do all he can to help in the campaign for prohibition." I beg to state:

1) That I have not written to the chairman or anyone else on the subject of prohibition.

2) That my personal views have not been asked for by the Womens' Prohibition Committee.

3) That I am not in favor of prohibition.

TERENCE G. BROWN.

I breathed freely, the country was still safe, and we might remain a little longer to keep up the fight.

The editor of the *Cable News*—my first impression came from *The Bulletin*, which probably only copied from the *Cable News*—undertook, in a footnote, to defend the Governor-General's mother-in-law, and added, in a note to the letter of Father Brown: ["The article referred to by Father Brown, was an official press note given out by the Women's Prohibition Committee, and the statement made therein was considered true and authentic. It appears, however, as though the lady who wrote the article, misinterpreted a jocular remark made by Father Brown, at a recent social function, and credited him with a 'personal letter' in favor of prohibition, whereas Father Brown never wrote such a letter, or expressed himself in favor of prohibition.—Editor"] Comment is unnecessary.

These good women have been waging the campaign vigorously, but probably the assembly, which opened on the 16th, will not approve prohibition here. The Manila Merchant's Association has come out strongly against it. But the whole movement here shows the activity and struggle of Protestantism. The intriguing spirit of the ministers is manifested by a circular, sent out by the director of civil service, forbidding all civil service employees, including those of the bureau of education, from

taking part in the campaign. Just as Protestantism, in its earliest days, gained ground in Germany, by appealing to the princes, so here, Protestantism is working among the leading political Filipinos, in order that, gaining them, it may spread more easily. Most evident is its influence in the bureau of education. The dean of the law school, Bocobo, a former student of Georgetown, I believe, and the second assistant director of education, Osias, a one-time student of the college here, have been under the direction of the Y. M. C. A., and the ministers' leaders in the prohibition movement. The schools and the teachers, some even here in Vigan, were used as instruments to push prohibition. That the director of civil service had to issue a circular, forbidding government employees of the bureau of education to take part in the prohibition campaign, indicates how deeply the ministers' influence had penetrated into government life. Bocobo, and Turner, secretary of the Y. M. C. A., and secretary of the Civic Christian League, the champion of prohibition, wrote a long protest to the Govornor-General against the director's ruling. At the end of the protest were written the names of the members of the committee. I recognized several leading public school (Filipino) officials among them, and about fifteen ministers—mostly American. The Governor-General sustained the director of civil service, so I suppose Bocobo and Osias will have to keep quiet. Each of these men has delivered speeches or sermons in the Methodist church in Manila, which contained in their extreme form the Methodist doctrine, "no church, no Christ."

I might conclude these notes on Protestant activity by the narrative of an incident occurring about three weeks ago. Father Boeres, private secretary of the Bishop, was returning from a vacation trip in America. On the same boat were many ministers, some bound for the Philippines. One day the Father was speaking to two American gentlemen, Protestants, also returning from a a vacation trip to America. They had spent several years in Manila. In the course of the conversation they said to Father Boeres: "In a few years, there will be no religion in the Philippines; these men, indicating the ministers, will not give the Filipinos any; they will only take away what they have. And you gentlemen, i. e., the Catholics, *are not doing your duty*." Now there is an impartial opinion. The Islands are slipping away from God, and it is only by the influx of active,

zealous, energetic blood that we may hope to resist the rising tide of indifferentism, or worse still, infidelity. Only today I received a letter from one of my former knights, now finishing his law course in the Philippine University. He draws a lamentable picture of the students' moral and religious life in Manila. Among other other things he says: "As a matter of fact, I am one of the few of the university students who are not afraid to acknowledge publicly that I am a Roman Catholic. You know they scoff and jeer at us. They call us *friales* and effeminate, but their attitude has strengthened our faith rather than weakened it." Students of the university are laughing and sneering at the religion in which *all* were baptized. And only a few years back, Dean Malcolm, speaking at the graduation ceremonies and praising the public school system in the Islands, boasted that in the university we have the "finished production" of the public school.

Finished production! A youth without religion, without God, and it may, perhaps, be added, without morality. How could it be otherwise? Today 700,000 children in public schools, from grade I, (N. B. C.) to 4th or 5th year law, medicine, etc., in the university, are growing up without, I venture to say, a word of God. How is it possible that they be religious and God-fearing? The experience of the public school training in the United States is the best answer. And for morality, can it exist without God?

I do not recall whether I mentioned in former Notes, an article in the Manila *Bulletin* asserting that in the Tondo intermediate schools, girls and boys of grade V were marrying before the justice of the peace, and the paper further declared, that immoralities that could not be printed were being practised. The article was never contradicted, and a little later, a circular was sent out by the bureau of education, insisting on more separation between sexes. But of what avail are such circulars, when from grade I, to the final diploma in the university, there is coeducation? The following circular from the acting superintendent of Romblom, gives a picture of what I fear is the condition in all the schools.

TO SUPERVISING TEACHERS AND PRINCIPALS.

Certain inspections made in intermediate and high schools, reveal the fact that the conduct of teachers and pupils in these schools, is far from commendable. As teachers and pupils in these schools, their conduct should be such as to serve as an example to the

public, and not a subject of commentary and criticism. The teachers will not have the respect of the the pupils and of the public if they are not the first to condemn by their example all gossiping, flirting and love-making in the schools. Such things should not be found together beneath the very auspices of the schools. The object of this circular is to bring out clearly this rule of conduct, and at the same time, to warn teachers and pupils, that this office will not tolerate that these flirtings and love-makings between pupils, between pupils and teachers, or between teachers themselves, be carried on within the school grounds or buildings.

This office will hold supervising teachers and principals responsible for all improper conduct on the part of teachers and pupils, which would tend to lower the standard of the pedagogic profession, and to stain the fair name of the schools of this division.

A copy of this circular should be affixed to the notice board in the school.

Quirino San Bonaventura.
Acting Division Superintendent of Schools,
Province Romblon.

"*Ab uno disce omnes*," I fear, holds here. I myself, have seen some of it, as I go through the province here. Last year, a very excellent young lady left the high school here, because of the "attentions" of her teacher, a Filipino. She appealed or protested against such attentions to the principal, an American, and, I think, also to the American provincial superintendent, but obtained no relief, and left the school. Only last week a parish priest told me that an intermediate teacher in his town had written a love letter to one of the girl pupils. She showed the letter to the young lady teachers and asked them to prevent further letters. They were afraid to intervene. The girl then brought the letter to the parish priest, who effectively warned the the amorous teacher not to repeat the notes, under threat of being reported in Vigan. The young man, frightened, went to confession, became a member of the Knights of the Sacred Heart, and will probably be careful, at least for a while, not to write any more love letters to his pupils. But I no not understand how conditions can be otherwise. I have seen young men just out from the lower classes of the high school put to teach coeducational classes where there were attractive

young ladies of their own age, and considering human nature in itself, and more particularly, in the tropical Philippines, I do not see how there can be absence of scandals.

I read in one paper, *El Mercantil*, that the Moros in Mindanao will not permit their girls to go to the public schools, because they do not wish male teachers for them; they want lady teachers, or at least, male teachers who are already married. In a late paper from Cebu, I read that "Miss Fortunata de la Peña, a student in the Bacoloo High School, on returning from school on the 15th of September, shut herself up in her room and swallowed a large dose of lisol. Her parents found her dead body. "It is believed," the paper adds, "that Cupid was not a distant agent in this unfortunate event." I am afraid, that if I had a little time at my disposal for further investigation, I could multiply almost indefinately such examples. I may close these notes on the moral atmosphere of the schools, by quoting from my university friend again. There are several large Protestant dormitories in Manila; the Y. M. C. A. dormitory and the St. Rita's Hall. But the great majority of students in Manila, and some reports put the number at 20,000, live in private houses. My friend writes: "Private houses, I am speaking from experience, in Manila, have not been unhelpful in pushing men in the wrong way. How many young men like I am, have become moral as well as physical wrecks, who otherwise, would not have become so, had they been placed in houses where the moral atmosphere was sound and high? Yesterday I was talking with Father Coronas, S. J., and he told me there is a big, big need of a dormitory where we can have our young men live in a Christian manner. I think, Father, that is really needed. I told him frankly, how bad is the atmosphere in the small houses, where students usually board. Filipino young men are not strong enough to resist the temptations that city life affords. But the worst is this: that once a youmg man has taken a wrong step, he is likely to follow for some time, if not through life, the wrong direction. I am not belittleing my own people, Father, but I see that the Filipinos do not possess a strong character, and we are easily influenced by evil forces as by noble ones, and the danger, Father, is that right here in Manila, where students can have no prudence to guide them but their own book-learning, evil forces are, unfortunately, more numerous than influences

for good, as far as their private life is concerned. We need, Father, to develop character; in our young men this is lacking. Our education in the public schools, and the abrupt change from the old regime to the new, the the latter offering opportunities never dreamed of before for social, material and intellectual distinction, have the effect of making our people frivolous and materialistic—to be indifferent to religion." Such is the testimony of a young man who is in his fourth year of university life!

Another interesting phase of the public school is indicated by the adjoined clipping taken from the Manila *Daily Bulletin:*

INSUBORDINATION CLOSES SCHOOL.

Activities of Batangas Pupils Causes Secretary of Instruction to Act.—For the first time in the history of the Philippine public school system a provincial public high school has been ordered closed by authority of the governor general because of continued insubordination on the part of pupils. Acting on authority of the chief executive, Acting Secretary of Public Instruction Albert yesterday morning sent to Batangas a rush telegram ordering immediate closing of the provincial high school there. How long the closing order will remain in effect is not known, officials concerned contenting themselves with the statement that it is "indefinite."

The action of the local authorities follows a series of unpleasant incidents demonstrating the insubordination of Bantangas high school pupils. This insubordination has been evidenced in a number of ways, say local officials. One favorite trick of students who were not satisfied with their grades or who had conceived a dislike for a particular teacher, was to spatter his or her back with ink while passing down the aisle on inspection. Some of the lady teachers, it is stated, have had gowns ruined in this manner.

The conditions in Batangas at length became so intolerable that Governor General Harrison, after ascertaining the facts, approved the immediate closing of the school, and it is not believed that the people of Batangas will secure the reopening until sufficient guarantees are forthcoming as to the future behavior of the students. Fay H. Roberts is principal of the high school at Batangas, and the entire school system of the province is under supervision of Division Superintendent Wagenblass.

This spirit of insubordination was indicated to me three or four years ago by the principal of the Vigan high school. The system is perhaps much to blame, as respect for authority is not sufficiently inculcated in the schools. Sometimes the American teachers themselves are not of the character to command respect, and at times, the conduct of some does not merit the respect of the student. The bureau does not want, if possible, young lady American teachers, and incidentally, I would advise any young lady, wishing to come to teach, to stay at home.

This spirit of insubordination (or independence) will, perhaps, receive a strong re-enforcement from the first bill introduced into the newly opened Assembly, October 16. It is now the 19th, and the *Bulletin*, just arrived from Manila, states in bold headlines, "Senate starts ball rolling by voting unanimously for the repeal of Flag Law. Quezon, Palma and Guevara delivered impassioned speeches in its favor." A law had been passed, in 1908, I think, forbidding, under penalty of $500, the use of the Filipino Flag. They claimed for the Nationalist Party the honor of bringing the Filipino Flag back. Sandiko delivered an equally fiery speech against them—not opposing the bill, but maintaining that the honor of recalling the flag belonged to the Democratic Party. The flag will probably "come back," as far as the upper and lower houses are concerned. We'll see what Harrison has to say about it when he gets the bill. The second bill introduced was to gradually abolish cock-fighting in the Islands. While the third, by Senator Sison, was to amend the divorce law, providing additional causes for the institution of divorce. The bill provides ten causes for the institution of divorce, in the Philippines, as follows: adultery, habitual cruelty or maltreatment, by either the husband or wife, unjustified desertion by either for more than one year, attempt on the part of either or both morally to corrupt their children, condemnation by either in an infamous crime, impotence or sterility, absolute and incurable, of either, perpetual civil interdiction of either party, contagious sickness, repugnant and incurable, of either, acquired after marriage, commission of the fact of prostitution on the part of the wife, and attempt on the part of either to take the life of the other party.

Here are some consoling items. The Manila Observatory, under the direction of Father Algue and four fathers assistant, is doing a magnificent work in the me-

teorological line. Its fame, and through it the fame and honor of the Society, is spread throughout the entire East. In the hospital, too, Father Rosario does splendid work, and among the 500 nurses Father Coronas is doing apostolic work: nearly all are members of the League, and his bands of daily Communicants are large. Father Selga is doing the same work among the boy nurses, while Father Llorens has the Bishop's Dormitory, St. Mary's Hall, for girls.

About three years ago, I heard, somewhere, on a graphophone, the selection, "Wake up, America." History has already recorded America's marvellous awakening to that clarion call. Today the same cry must be sounded, not to rally our fellow countrymen around the flag of Washington, but to marshall them in serried ranks beneath the standard of Christ. Wake up, America, Catholic America, Wake up! The cry goes forth from the entire East. China and India, with their uncounted millions still sitting in darkness and the shadow of death, raise their pleading voice and cry "Wake up, America, Catholic America, Wake up! The Catholic Philippines, beautiful oasis for three hundred years amid the deserts of Eastern paganism re-echo the cry and call to us, "Wake up, America, Catholic America, Wake up," save us and keep us beneath the banner of Christ and within the bosom of His Church.

JOHN J. THOMPKINS, S. J.

PROTESTANT ACTIVITIES IN OUR PARISH.

LORETTO NATIVITY CHURCH.

(*Concluded*)

This conditions of affairs in the tenement district, naturally causes the population of our parish to change continually. As soon as the circumstances of the people improve they want better homes. A foreigner who took up his abode in a tenement house fifteen or twenty years ago may be perfectly contented with his surroundings, but his children grow up and earn good wages; they are not satisfied with a tenement house and give the old people no peace until a new home is found, either in the Bronx, or Yonkers, or Jersey, or Borough Park. This constant shifting of the best element makes our work a little more difficult. It leaves us always a poorer

class, together with a newer element. Hence very few families, if any, of real wealth live in our parish.

How about morality in these congested districts? We are forced to admit that the morality is not what it should be. Darkness and sin have much in common. The dark halls and crowded homes are not favorable to virtue. What can one expect, with father and mother, eight of nine children, and occasionally an uncle or an aunt, living in three small rooms? This is no exaggeration, but a fact, multiplied a hundred times, in our parish. Add to this the irreligion of a great number of parents, who neither go to church themselves, nor allow their children to go, even positively forbidding them, in some cases. Many a time parents are not over careful about their words and actions, thus unwittingly teaching their children things which they should not know. A "tough," degraded element, not only of "loafers" and thieves, but also of anarchists and socialists is always found down here. The ever-dreaded "Black Hand" makes itself felt once in a while, by the sending of a letter or the throwing of a bomb. Just a few days ago a bomb was thrown, at 3 o'clock, A. M., on Stanton street, shattering a grocery store, together with hundreds of panes of glass, for a block around. Yet despite all this, God's grace seems to work most efficaciously with hundreds of our children, in keeping their souls unsullied. There is many a pure white lily arising from this cess-pool of iniquity.

Are the children of the parish truthful and honest? Experience proves that the generality of them are not. This naturally follows from the carelessness and indifference of the parents about sending their young ones to church. With regard to boys, "might is right" seems to hold sway, while the tendency of the girls is towards untruthfulness. Boys steal and think nothing of it, except when they are in the hands of the police, or in the children's patrol.

A peculiar incident occured to the Reverend Father in charge of the Sunday school: A distressed mother came to him one school morning and said, "Father, my boy Johnnie is going to be arrested today, in school, for stealing, will you kindly save him?"

The priest phoned immediately to the principal of the public school, and learned that fourteen boys were going to be arrested that very morning at 10.30 o'clock, and that arrangements had already been made with the city authorities, to have the police patrol come at the said hour

and "scoop" the whole fourteen and drive them off to the house of correction. The priest managed to persuade the principal not to have the boys arrested for the present, as he would try to take the boys in hand and to induce them to come to Sunday school. The order for the police patrol was countermanded. That very morning the Reverend Father made his rounds to the homes of the boys involved. The first home visited was "Johnney's", but Johnney was not to be found. After much inquiry about him, the priest heard a squeaky voice from under the bed saying: "Father, here I am, I thought you were the policeman, and was afraid to come out."

Johnnie came from his hiding place, his face all pale through fear. It did not take many words to induce him to come to Sunday school, as the penalty for not coming might be a few years in the house of correction.

The next house visited was that of the ring-leaders themselves, two brothers, the terrors of the neighborhood. No theft among boys has taken place for the past five months, but that they had a big hand in it. Their names appear on every indictment. They were twenty-one years of age. The priest found the mother stitching at the window. The home was all in disorder. On learning that her boys were to be arrested that day, the mother showed absolutely no emotion. The priest could not explain her coolness, and was almost thunderstruck when he was told that he had no business stopping the boys from being arrested, as they would fare much better in jail than at home. Evidently nothing could be done with the mother, so the priest turned all his attention to the boys. He managed to get the two boys transferred from the public school, to our school. The boys are doing nicely now, and go to Confession and Communion regularly. The other eleven culprits are now faithful attendants at Sunday school.

From what has been said we learn that our efforts must be especially among the children, if we wish to counteract, successfully, the Protestant activities in our parish. The proselitizer neglects the parent to get the child.

But how go about it? Shall we imitate the Protestants and buy the children with constant presents and free moving picture shows? No. For then we shall be following the very same tactics that we condemn. Shall we bribe the parent, paying her rent that she may send us the child? No, for the parent herself sees that

this is dishonest, and will fool you as long as you give her money. Besides, where get the money to feed so many hungry mouths, and clothe so many bodies of parents and children?

The only way of acting then, among the Italians, is to do what we are trying to do, namely, to draw them simply and purely by the love of God. Tell them from the start, that they are to expect nothing if they come to church, that we do not pay people to come to us, that the only promise we make them is, that after they stay with us a while they will be better Catholics and Christians. By so treating them, the Italians see that we mean business in doing them good spiritually, and with the sole intention of profiting them in soul, not in body. Hence they remain faithful, and are not uneasy if they receive nothing.

The child too is captivated by this way of acting. One often hears a child say contemptuously: "Father, so and so goes to the Protestant church because he gets something."

A proof that ours is the better way, namely, to draw the parent and child by the love of the Sacred Heart for them, and not by gifts, is amply given in our Sunday school. We started in September with about one hundred and twenty children, all attending public school. The Reverend Father in charge, devised a means by which to attract the children without bribing them. He told them, that whatever boy or girl, brought three other children, he or she would get a silver star; those that brought five children, a little medal, plus a gold star; those that brought ten would get a gold medal. The enthusiasm of the little ones was aroused. By October 20th, we had an increase of seventy children.

The following week, October 27th, twenty-nine new children came, by November the 10th, forty-three others came. November 17th saw an increase of fifty-one; November 24th, thirty-seven, December the 8th we had 460 present. December the 15th the increase of children was fifty-one, making the actual attendance 511. At present our average attendance is 450, though last Sunday (January 26, '19) we again reached the 500 mark.

A Sunday School Society was formed of the young women of the parish to meet the growing demands of the Sunday school. These young women, together with a few American women from up-town, teach the children catechism every Sunday morning. We have forty-six teachers, our ideal being to give only ten children to

a teacher, so that the teacher may take a personal interest in each child, visit it when sick, go to find out during the week why the child was absent, and make monthly reports on the progress of her pupils. Some of these teachers come also on Thursday, to teach catechism, when we get together, on an average, about 200 public school children, for the mid-week instructions.

Nor is the Reverend Father, in charge of the Sunday school, satisfied with merely the children's acting as Christ's little apostles, in bringing other children to our Sunday school. He himself makes his regular visits to the children, seeking the little stray sheep, strayed oftentimes, through no fault of theirs. The parent is to blame in almost every case. The excuse for the child's not coming to Sunday school, or the church, is that the boy must shine shoes early Sunday morning, or the girl must clean the house and do the cooking, or some other flimsy excuse. On one occasion the Reverend Director met a lad, sixteen years old, who had not yet made his first Communion. On inquiring the reason for this neglect the priest learned that, for the past eight years, the boy had gone to help his father, shining shoes every Sunday, from 6 A. M. to 2 P. M., and when the priest insisted that the boy must come, he received from the father nothing but abuse and insult.

As we said in the beginning, we have at least 9,500 Italian children in our parish; we have seen that of these, 500 now come to our Sunday school. What about the remaining 9,000? Tenement house after tenement house contains scores of children, boys and girls, who have not made their first Communion. Once when the father in charge of the Sunday school went on a sick call on Eldridge street, he inquired if there were any boys in that building who had not made their first Communion. In one family he found three, in another two, in a third three; in the whole house he found no less than 24 boys and 15 girls who had not received Our Lord for the first time, and who never went to church. If one had the time and nothing else to do, one could find the same results in almost every house.

Where get the time and where the laborers? Our Reverend Pastor's heart is in the children. His summer home is a means to an end, in keeping his boys from the summer proselytizer. Under his careful direction also, some lay-sisters conducted a summer fresh-air home, for the girls of our parish, at Monmoth

Beach, New Jersey, where the weaker ones get lots of food and fresh air.

Still, what are Monroe and Monmoth Beach compared with the numberless inducements that are constantly being made use of to capture the children, by the Protestant churches around about us? How can we cope with their money? Just today we learned that Mrs. Russell Sage left $1,000,000 (one million dollars) to the Tract Society which is supporting Mount Olivet Church, around the corner.

What we cannot do with money we must do by means of prayer. It is only the Sacred Heart that can give the increase, and it is to the Sacred Heart that we turn for help. It alone can give us strength and courage to combat successfully the tremendous odds.

FR. D. CIRIGLIANO, S. J.

MASSES RECEIVED AND DISTRIBUTED BY THE PROCURATOR OF THE PROVINCE.

In the old Maryland Missions the fathers received no stipends for Masses, although Masses were celebrated for different persons, when asked for, or for friends of the Society.

After the suppression, the fathers received stipends for Masses, as can be seen in the memorandum book of Father Jas. Walton of Newtown. Here are a few extracts :

"1777. Yet's wife gave to me £1-10. for Masses for her son Barthol. Dixi. 3.

April 21. Eleonora Dant, vidua, to St. Aloysius, for Masses for the souls of her Fr., Mr. and Husband, £1-9-2. Dixi. 1.

1779, Jan. To Mr. Chas. Joy, left on his deathbed for Masses £10,—8 said, I think.

To my disposal £15-0-0. Jesse Floyd for Masses for his wife Cavey—10 Disposed off."

Evidently Father Walton did not mark down all his "Dixis," and that makes it difficult to find out how many Masses he had to say for the money received. Moreover one must remember that shillings and pounds were Maryland shillings and pounds; the Maryland shilling was valued at 13 cents. In New York the shil-

ling was equivelant to 12½ cents. I remember the time when the people in the Bronx counted things by shillings; in N. Y. 25 cts. were called 2 shillings, 50 cts. 4 shillings; a day's labor was usually 12 shillings, etc.

The first Masses recorded in the procurator's books were 150 in 1829, and 50 in 1830. In those days very few Masses we received, and the fathers were then as glad to get them from Europe, as now the Europeans are pleased to get them from America. In 1834, a Belgian priest proved to be a great benefactor to Maryland and Missouri. The following is recorded of him:

"Peter De Nef and other benefactors, of Belgium. Received $5,604 in January, 1834 of J. B. Duerincks, secular, arrived in N. Y. from Antwerp on Dec. 25, 1833, and in the College of G. T. on Jan. 4, 1834 with the RRd Cornelius Walters and John Shoenmakers and J. B. Druyst, all candidates for the Society, with liberty to choose between Md. and Mo. This sum is sent to be equally divided between Md. and Mo. after paying the duties and expenses. Upon this sum likewise must be paid the stipends of 10,000 Masses. Peter De Nef and other Belgian Benefactors, as by his letter of Oct. 16, 1833, at the request of Fr Van Ashe of Missouri, were requested of some stipends for Masses. He procured 10,000 Masses for a stipend of 7000 Gilders, or francs 14,814.80 which being included in the sum of frcs. 29,662.80 paid in Antwerp for a bill of exchange of 5,370 dollars on N. York and paid to Mr. Duerincks, gives for result of the stipend money $2,682, or $26.82 per hundred Masses. On the special request of Fr. De Theux, Superior in Mo., the Rev. Fr. McSherry took charge of the celebration of 5,000 Masses for which the stipends amount to $1,341."

I suppose no American priest would thank his benefactor now-a-days for sending him $26.82 per 100 Masses. In those days however, it was considered a great benefit to receive any kind of a stipend for Masses, especially when they were accompanied by trunks full of vestments which were sent with the Masses.

One would like to know what became of the four Belgian novices. Here is an account: "Missouri Mission Dr. for a pack to carry the 4 Belgian candidates from G. T. to the White Marsh Novitiate $8. June 16. A hack to bring them back, $8. July, 1834. Missouri Mission, Dr. Loss of 1,000 bushels of oats sold at 31 cts. for cash, instead of 40 cts. market price at ordinary credit term,

to afford the necessary money for the journey of the 4 Belgian candidates to St. Louis & to pay the duties in N. Y., $90." The journey to St. Louis amounted to $222.50.

Fr. McElroy seems to have been the first to send in Masses pretty regularly, after he had taken charge of St. Mary's Church in Boston, as appears from his letters; the procurator however did not mark them down in his accounts, as they were sent to the provincial.

The first regular account of Masses was begun only in 1877, when 1,405 were received; in 1880, 3,007 were received; in 1885, 4,981; in 1890, 21,494 and only 8,491 were sent away; in 1900, 15,025 were received, and 8,400 were given out; in 1914, 38,873 Masses were received and 49,096 were distributed. The difference between the Masses received and distributed in the same year is due to many long term Masses, amounting to 1,000, 2,000, 3,000 and 4,000 at a time and received towards the end of the year, and not distributed till the next year, or even two or three years after. During the war the number of Masses increased from 35,000 to 70,000.

Before the war about half the Masses were sent to other provinces: to California and Alaska, to Canada, to colleges in Missouri, to Louisiana, to Mexico and New Mexico; in Europe to Vienna and Galicia, to Venice, Naples, Sicily and Portugal; in Asia to Japan, the Philippines and India.

During the war, generally, none of our colleges, nor any of the American provinces asked for Masses, except Canada, Mexico and New Mexico, and so we were obliged to send more and more to Asia and Italy.

The only way to send them to India is by a postal money order. No one was allowed to send more than 200 dollars to the same person in a month; all these money orders had to pass through the post office in England, where they kept account of all the money sent to India and kept back any order over £40.

One of the officials warned me about sending money to India, because they had found out that some of the money sent thither was passed over to the enemy; I concluded that he simply wished to frighten me.

After the war we constantly received petitions from all over Europe and India for Masses, in fact there were so many that the help given to each one would have been very small. It was then decided that we send all the Masses not needed by our province to the General Pro-

curator at Rome who would distribute them according to the necessities of the various provinces.

For the last seven years we kept an account of Masses received from each of our houses. The following gives the monthly average for the past seven years.

1. St. Joseph's College, Philadelphia 548
2. Apostleship of Prayer 469
3. St. Joseph's Church, Willing's Alley 452
4. St. Mary's Church, Boston 355
5. St. Francis Xavier's, New York 39
6. St. Ann's Church, Buffalo, ... 239
7. St. Ignatius Church, 84th St., N. Y. 213
8. Canisius College, Buffalo 211
9. Gonzaga College, Washington 207
10. Holy Trinity Church, Washington 176
11. Loyola College, Baltimore 150
12. Mission Band 131
13. Holy Trinity Church, Boston 117
14. St. Peter's College, Jersey City 99
15. Boston College 85

This indeed makes a good showing for our houses, and is of the greatest benefit to the needy provinces in Europe. It is a most prudent regulation of the Society, that all the surplus Masses in our houses must be sent either to the procurators of our other provinces or to the Procurator General.

What is remarkable is that during the last eighteen years, not a single draft, check or money-order was lost or went astray in the mail, whithersoever Masses were sent. Since the so-called peace has been proclaimed there is no need of going to the banks for a draft or order. Our private checks on the Baltimore Bank pass all over Europe and Asia for the full value of the American dollar.

JOSEPH ZWINGE, S. J.

The Art of Interesting. Its Theory and Practice. By Francis P. Donnelly, S. J. P. J. Kenedy & Sons, 44 Barclay Street, New York. Price $1.75. Postpaid $1.85.

This latest volume from the ever-active pen of Father Donnelly meets with our highest praise and warmest commendation. Teeming as it is with examples, word pictures, anecdotes, and with the most vivid presentation of the subject matter, the book itself provides a perfect model of this elusive art of interesting. But in his usual clear, concise and convincing manner the author has deprived this art of its elusiveness, or rather, by precept and example, he has given us the means of capturing this prime requisite for the successful speaker or writer. He teaches us "how tiresomeness is relieved, how monotony is avoided by life and variety, how antagonism sharpens the dull edge of attention, how novelty may be kept from degenerating into eccentricity, how originality may be won through imitation."

Three qualities in particular are set down as the chief means of attracting the listener or reader,—the novel, the humorous and the beautiful. And the most fertile field for all three is the imagination. Hence the proper use of this otherwise much misunderstood, but herein clearly defined faculty is the real art of interesting, and the author demonstrates how the imagination must reach down to the smallest details, and must enliven the language, even the individual words, making them become living,—mirrors, revealers. Vivid language, picturesque language, are the fruits of this proper use of the imagination, and the Gospels are adduced as perfect examples, for therein the language is simple yet vivid, definite and picturesque.

Definiteness is the necessary result of the vivid, the individual, the concrete in language, for the imagination flees from the general and abstract; and of course, it is perfectly evident that without definiteness both writing and speaking fail in their purpose. Again, St. Paul with his direct, incisive language bears witness to the author's assertions.

Literary agility is spoken of as the parent of cleverness, a means of interesting. Now cleverness will surely beget interest, yet it is always a dangerous instrument and requires skilful handling. Novelty, too, is added as a means; this, too, should be carefully used, still, as the author very well remarks, novelty should be acquired through the artistic medium, without its extreme, eccentricity. The entire first part of the book might be summed up as the study of "the

art of interesting by the power of imaginative language," and afterwards the various means of developing the imagination are considered.

The distinctive styles in both speaking and writing are next reviewed: Newman, for whom Father Donnelly has always possessed a delicate understanding, exemplifies the academic style; Father Pardow, with his strange and unique mannerisms, represents the popular style; and Macaulay is styled the "father of journalese."

But over and above all the very profitable methods suggested by the reverend author, we think that the greatest exponent of "The Art of Interesting" is the book itself, and the greatest effect of its perusal is the spirit and enthusiastic zeal which it enkindles in the reader.

The book cannot be anything but eminently successful, and we strongly advise every speaker and writer and English professor in the province to ponder over its pages.

An Introductory Course in Experimental Psychology. A Text Book and Laboratory Manual for the Use of Colleges and for Private Study. By Hubert Gruender, S. J., Ph. D., Professor of Psychology, St. Louis University. In two volumes. Volume I. Loyola University Press, 1076 West Twelfth Street, Chicago, Ill. Price $1.50.

This is a fine work and most timely. In these days when there is so much blatant, irresponsible and fatuous writing on a very important department of psychology, there is an imperious need of a work written from the viewpoint of sound Catholic philosophy. Father Gruender is filling this need. His work is not only a text-book, but a book for the use of private students. The subject, experimental psychology, is clearly handled. The illustrations are excellent, and all the more valuable, as most of them are the author's own. There is a complete index of names and subjects at the end of the volume for quick and handy reference. The book should be a *vade mecum* for our Catholic students, and the student religious of both sexes. We are looking for the early publication of the second volume.

Collection de la Bibliothèque des Exercices de Saint Ignace. Etudes et documents-paraissant tous les deux mois. No. 63 Avril-Juin, 1920. Traité de la Retraite par le P. Vincent Huby, S. J. (1681). Bibliothéque des Exercices. 7, Rue des Augustins, Enghien, Belgique.

No. 63 of the Bibliothéque is the reproduction of a little work written in 1681 by Father Vincent Huby, S. J., with the title: Traité de la Retraite utile à tous et nécessaire à plusiers. Father Watrigant, in reprinting the original work, has made no changes, except those necessary to modernize the spelling. Father Vincent Huby was the founder of the house of retreats at Vannes, and is the author of many

booklets and flying sheets on the work of retreats. One of these booklets, "La Rétraite de Lennes," was re-edited by Father Paul Debuchy in 1907 in No. 11 of the C. B. E. The present brochure, re-edited in No. 63 of the C. B. E. is excellent. It is as practical today as it was over two hundred years ago. It is rich with precious suggestions for promoting retreats, giving retreats, and for persevering in the fruit of retreats. His "Chapelet des fins dernières" (p. 50), and his "Chanson dévote pour se garder de pécher" (p. 57) are quite original and helpful.

No. 64, C. B. E. Juillet-Août, 1920. La Devotion Sensible, Les Larmes et les Exercices de Saint Ignace. Par le P. Jean-Joseph Navatel, S. J.

This study, and it is a most interesting study, of sensible devotion and tears and the exercises begins with the apt quotation: "Beati qui lugent" (Matt. V, 5). It is a keen analysis of what tears mean, especially tears of devotion, holy tears, such as the tears so frequently mentioned in the Exercises.

A Safe View of Spiritism for Catholics. By Rev. Joseph C. Sasia, S. J. For Free Distribution. Popp and Hogan, Printers, San José, California.

The author calls his little pamphlet of 32 pages "timely," and so it is. Though written especially for Catholics, it will appeal as much, we think, to non-Catholics. After giving a very accurate definition of spiritism, the author goes on to tell of its main purpose. This done, he discusses the chief spiritistic phenomena, and whether many of these phenomena may be accepted as true; and how they can be rationally accounted for. In the second article Father Sasia treats of the true and real causes of certain spiritistic phenomena. The last article goes over the serious dangers of spiritism. The pamphlet will be found very valuable at the present hour when so much is made of this obnoxious and soul-destroying fad.

OBITUARY

Father Patrick Quill

Father Quill was born in County Kerry, near Tralee, Ireland, on July 16, 1853, and came to America with his parents when he was a young boy. His parents settled in Washington, D. C., and Patrick at first went to a private school for some years and later to Gonzaga College for two years. He entered the novitiate of the Society of Jesus at Frederick, Maryland, on August 16, 1870, when he was 17 years old. On August 16, 1920, he would have celebrated his golden jubilee as a Jesuit. His fellow-jubilarians would have been Fathers Patrick Dooley and Patrick Brennan, both well known in Philadelphia. At Frederick, after his two years of noviceship, he spent two more years in the study of the humanities and of rhetoric. In 1874 he was sent to Woodstock, where he went through the usual three years course of philosophy, mathematics and the natural sciences. Then followed five years of teaching at Holy Cross College, Worcester, where he taught successively all the classes of the high school. In 1882 he returned to Woodstock for his four years course of scholastic theology. In 1885 he was ordained priest by Cardinal Gibbons. In 1886, having completed his theology, he taught the humanities for a year at St. Francis Xavier's, New York, and then made his third year of probation at Frederick, Maryland, Father Cardella being the tertian master. Then followed another year as teacher of the humanities at St Francis Xavier's, New York, and the nearly twenty years of distinguished service in our Colleges:—St. Peter's, Jersey City; Boston College; Fordham, New York; Loyola College, Baltimore; Georgetown College; St. Joseph's, Philadelphia. Twenty-four years of his active life were spent in the class room: six in the high school, three years in humanities, nine years in rhetoric, six in the post graduate classes. In 1907, on returning to Philadelphia, he spent two years at Willing's Alley, and in 1909 he came to St. Joseph's College, where he died on January 23, at seven o'clock in the evening. His obsequies were held at the Gesu Church on Tuesday, January 27, 1920, at ten o'clock.

Such are the bare outlines of the life of Father Quill. He was a remarkable man, endowed with beautiful qualities of head and heart. He had a keen mind which was thoroughly cultivated by the many years of training he received in the Society, and having also the gift of a most retentive mem-

ory, he became a man of varied learning, not only in philosophy and theology, but also in Greek, Latin and English literature and in history.

Twenty-four years of his active life, as we have said, were spent in the laborious duties of the class-room. He was a painstaking and successful teacher, and as he did not spare himself, he also demanded much of his students. He was too serious a pedagogue to stand any nonsense or childishness in the classroom and at times, idling or unruly students might hear rebukes from him, uttered in his racy English that would make their ears tingle. Yet his old students held him in grateful memory and remained very much attached to him. He liked to teach rhetoric, but was most successful in lecturing to the students of the post graduate courses, five years in Georgetown and one year in St. Joseph's College, Philadelphia. During all the years of strenuous and exhausting College work, he gave, in the Summer months, retreats in convents, and often shorter retreats to students in colleges. In the earlier years of his priesthood he was a successful preacher. In those years he prepared his sermons most carefully, both in matter and form, in other words, the sermons were solid and substantial and couched in choice language. One sermon of his, which was written a quarter of a century ago, is well remembered. It was a panegyric of St. Patrick, and it included the apostleship of the Irish race in many lands and through many centuries, as well as the tragedy of the history of Ireland. This sermon he preached for the first time to the students of Fordham College, where he was then a professor, on the feast of St. Patrick, and made an ineffaceable impression. Both preacher and youthful hearers were so overcome by emotion that the sermon came to an end amid sobs and tears. In his later years of infirmity and throat trouble his preaching became more rare and less effective, but even then many a nugget of thought and many a winged word fell from his lips, that left an imprint on the memory.

The famous chaplain of the famous 69th Regiment, Father Duffy, in the preface to the history of his beloved regiment, makes this profession of faith: "I am a very Irish, very Catholic, very American person, if anybody challenges my convictions." Senator Walsh of Massachusetts made a similar declaration in a memorable speech delivered by him in the U. S. Senate. Likewise, without fear and without reproach, we proclaim Father Quill a hyphenated American. Born in Ireland, he came to America very young and he came to stay, and we make bold to say that no American more loyal than he ever breathed, and that he loved his native Erin with that deep and tender love of the heart with which the son loves his mother. If anyone finds it strange, he does not know human nature. He knew the geography and the history of Ireland thoroughly; he knew the gene-

alogy, the coats-of-arms of the historic old Irish families; he had manuscript notes of the Quill family, tracing it down to Milesians. There was in him a curious blending of the democrat and of the aristocrat. We have already made mention of his famous panegyric of St. Patrick. Here in Philadelphia, under the auspices of the Knights of Columbus, he delivered an interesting lecture on Tom Moore, at which some of the melodies were sung. That he was a good Catholic priest and a good Jesuit goes without saying. To him being a good Catholic priest and a good Jesuit were almost convertible propositions and anyone denying the one or the other, would not do so a second time in his presence, for he was quite fearless, and we admit that his fearlessness of speech sometimes gave offense in certain quarters. Father Quill was, in the best sense of the word, a community man, which, put in every-day language, means that he was a social and sociable man; it was one of his characteristics. Next to being with his own Jesuit brethren, he loved the company of other priests, and among them he had hosts of friends. Here in Philadelphia there were very few priests who did not know him, admire him, love him, and enjoy his company. He was very thoughtful, and often made sacrifices to show them his respect and attachment. Even in the days of his decline he rarely failed to be present at the funerals of priests or of their relatives.

It has often been said by the enemies of the Society that the Jesuit training destroys character and individuality, because Jesuits are all cast in the same mould. It is true, of course, of the Jesuits as of all other religious orders, that there exists a certain family likeness in the members, resulting from the training which each order gives to its members, but that it destroys individual character is absolutely false, for our training not only respects character, but develops the good points of character, and there never has lived a distinguished Jesuit, who was not known by his distinctive character, and our Father Quill was certainly conspicuous by this quality. He was Father Quill, the Jesuit, but he was Father Quill. He was a wit, a humorist, a story-teller, which is not the characteristic of every Jesuit, and is not espesially cultivated in his training, but it is a great gift, which is appreciated in the Society of Jesus. It used to be said of the late Father Baumgartner, S. J., the great author, that if all his writings had been published, he would probably be known as the greatest humorist in the German literature of the 19th Century. It is likely that if Father Quill had written for publication, much of his writing would not only have been instructive and edifying, but also diverting and exhilarating. He was so good-natured and kind-hearted, that his sallies of wit and humor and his innumerable anecdotes gave unmixed delight, and though they were pointed, never left a sting. It was truly a rare gift, a gift which the fairy had put into his

cradle, and which he brought with him from the Emerald Isle. When the late Bishop of Buffalo was created Archbishop of Philadelphia, Father Quill, who knew him well, sent him a letter of congratulation, to which His Grace made a charming reply, saying among other things: "It will do me good to see often your 'contagious' smile." Father Quill was proud of the Archbishop's gracious letter and treasured it. His smile and his genial ways were indeed contagious. He would, in a friendly manner, accost the man in the street, the stranger in a trolley car, or sitting alongside of him on the train, engage him in conversation and chat for hours, relate past events from the rich storehouse of his knowledge of history and of literature, and give expression to solid and sound opinions. If any controversy were started, he would hold his own, thanks to the alertness of his mind, and his readiness of repartee. In any gathering of men he would never forget his priestly dignity.

Father Quill was an invalid for many years, as far back as 1913. While prepariug a statement for his superiors, he humorously described his physical condition in this curious mingling of classical and vernacular language, "Vires satis validæ (fairly strong), deaf, blind, phthisis." The years of his decline, from 1907 to his death, he spent in Philadelphia, the first two years at Willing's Alley. In the fall of 1909 he came to the Gesu. For some time he directed the League of the Sacred Heart, the Married Men's Sodality, and was visiting chaplain at the German Hospital. His increasing deafness, after some years, debarred him from being a regular confessor in the church, though he still heard many confessions, especially of priests, in his room. His partial blindness, too, compelled him by dispensation to say a votive Mass, and his many other infirmities took him practically out of the ministry. He usually said the Mass for the children, at 8.30 o'clock. It must be said that, knowing his many serious ailments, we all wondered that he held out so long. On account of his growing deafness, he gradually ceased to be the life of the community recreation, although he never lost his cheerfulness, especially in smaller groups, where he could take part in the conversation more easily. But his final pilgrimage had to come at last and early last June he was taken to St. Joseph's Hospital, where he lay for eight months without ever being able to say Mass again. Even during this last stage, he was the old Father Quill, and in the midst of severe sufferings, the bright sunshine of his cheerful disposition often shone forth. He was particularly pleased, and felt greatly honored by a visit from Pres. De Valera, whom Father Rector introduced to the sick priest. He was always glad to receive the visits of his Jesuit brethren, and of other priests. During these tedious months of hopeless sickness, he had to undergo very painful operations, in the midst of which he would recite snatches of poetry to make himself

forget the pain and probably also to cheer up the surgeons. It reminded one of St. Lawrence on the grid-iron. During the last few days, after having received once more the last sacraments from his old friend and confessor, with great piety and calmness, he resigned himself to the holy will of God. A priest from the college was at his bedside day and night and it so happened that his old friend was with him when he expired at seven o'clock in the evening, on January 23rd. We must not forget to say that he was very grateful to the good Sisters of Charity who cared for him during his long illness. His funeral took place on Tuesday, January 27th. It was the usual simple funeral according to Jesuit custom: recitation of the Office for the Dead and a Low Mass, which was celebrated by Rev. Father Rector. His Grace, the Most Reverend Archbishop, was present and gave the final absolution. Bishop McCort was also present, as well as a great number of priests and prelates, some of them from neighboring dioceses. His brother John and some other near relatives were also present and the church was nearly filled with mourners. After the ceremonies, a rather novel feature was introduced. The children of the parish school, for whom he had said mass for many years, were allowed to sing two of their beautiful hymns. Thus came to an end the earthly career of Father Patrick Quill. R. I. P.

Father John F. X. O'Conor.

Father John F. X. O'Conor, noted teacher, lecturer and writer, died on Saturday, Jan. 31, at St. Vincent's Hospital, New York, after a brief illness. Father O'Conor, who was stationed at St. Ignatius Loyola's Church, Park avenue and Eighty-fourth street, as one of the assistant priests, had been ailing for some years from heart trouble. A few days before his death he fell on the ice, and this brought on a recurrence of his heart ailment. He was taken to St. Vincent's Hospital, where, two days later, he expired quite suddenly.

The body was brought to the rectory of St. Ignatius Loyola's and on Tuesday morning the obsequies were held in St. Ignatius Loyola's Church. The mass of requiem was a low mass and there was no eulogy. The celebrant was the rector of St. Ignatius Loyola's, the Rev. James M. Kilroy. Fr. Provincial, the Rev. Joseph H. Rockwell, and many other Jesuits from the various houses of the order in the Maryland-New York Province were in the sanctuary. The body of the church was filled with members of the parish and friends of Father O'Conor from other sections of the city, particularly from St. Francis Xavier's parish and from St. Ignatius' parish, Brooklyn. The interment was in the Jesuit Novitiate at St. Andrews-on-Hudson.

The Rev. John Francis Xavier O'Conor was a son of Daniel and Jane Lake O'Conor and was born in New York City Aug. 1, 1852. He received his early education in St. Vincent de Paul's School, West Twenty-fourth street, and in the Academy and College of St. Francis Xavier, graduating from that institution in the class of 1872. In the class with him were the Right Rev. Monsignor Eugene J. Donnelly of Flushing, the Right Rev. Monsignor Francis H. Wall of Manhattan, and the Very Rev. Monsignor David J. Hickey of Brooklyn, now almost the sole survivors of the original class of twenty-two. In his class Father O'Conor was prominent in mental philosophy and carried away the medal for the natural sciences.

After graduating he entered the novitiate at Sault au Récollet, Canada, and from there went to England for his English and classical studies. After a three years' course in mental philosophy at Louvain University young O'Conor returned to America and was placed by his superiors in the responsible position of professor of the young Jesuits. For two years he was at Manresa, West Park, on the Hudson, and then went to Georgetown to assume charge of the poetry class, which he taught with much success. The condition of his health demanding a change of climate, the young Jesuit was transferred in 1882 to Boston College, where he was professor of poetry, applying himself in his leisure hours to the study of languages. Having familiarized himself with French he set himself to the study of Spanish, German, Italian, Portuguese and Flemish, and finally took up the study of the Slav languages. He also turned his attention to the cuneiform writings of the Babylonians. Besides Sanscrit, special studies were made in Hebrew, Arabic, Syrian, Ethiopic, Assyrian and Babylonian. Father O'Conor followed the course of oriental languages and cuneiform with Dr. Haupt at the Johns Hopkins University, and the course on Assyrian and Babylonian with Dr. Lyon at Harvard.

All this study prepared Father O'Conor for the publication of the Cuneiform Inscription on the Babylonian Cylinder of Nebuchadnezzar, from the Temple of the Sun at Sippara.* It was first published in 1885, the year of Father O'Conor's ordination, in the New York *Herald*, and was published later with triple text — Babylonian, Ancient and Modern Assyrian — with spelling and translation. A duplicate cylinder verified the accuracy of Father O'Conor's first translation. The cylinder was preserved in the Metropolitan Museum of Art, New York, with the name of the translator attached.

About two years after Father O'Conor's ordination to the priesthood, in April, 1885, he was assigned to duty in St. Francis Xavier's, West Sixteenth street, New York, where

*NOTE. Father O'Conor was greatly aided in this work by the late Father Strassmaier, S. J.

he spent fourteen years, serving both church and college in various capacities. He was professor of rhetoric for several terms at the college, and was very active and successful in his pastoral work, his zeal, earnestness and force in the pulpit attracting a large following, no less than the gentle, kindly sympathy he manifested to all who came to him for advice, help or direction.

In 1891 Father O'Conor took his solemn vows as a religious and entered with renewed zeal into the various duties of his sacred office. An instance of his energy in church work was the growth of the St. Francis branch of the League of the Sacred Heart under his direction. Many of Father O'Conor's most beautiful poems, some of them set to music, and now sung in churches throughout the country, are glowing expressions of an intense love of the Sacred Heart.

From 1902 to 1904 Father O'Conor was stationed at the Gesu in Philadelphia. When the Jesuits decided to establish a college in Brooklyn, in 1908, Father O'Conor was made its president. Under his direction the fine structure at Crown Heights was raised and the college started in an auspicious way. He remained at its head about three years.

In 1911 he returned to the staff of St. Francis Xavier's College, New York, where he filled the post of Professor of Ethics, Psychology and Evidences of Religion for about three years. This was followed by a three year term as member of the staff of Georgetown University, two years in parish work at St. Francis Xavier's and latterly he had been attached to the Church of St. Ignatius Loyola, Park avenue.

During all these busy years of study and work the devoted priest found time to deliver lectures on religious art and kindred subjects, and to produce a large number of learned and devotional books. "Facts about Bookworms" was highly commended by the Atheneum, Academy and other standard authorities. Other works were "Rhetoric and Oratory," "Reading and the Mind," "Life of St. Aloysius," "Christ, the Man-God," "Autobiography of St. Ignatius," "Religion and the World," "Dante, a Drama," and "Key to Francis Thompson's poem, 'The Hound of Heaven.'"

Father O'Conor lectured on a variety of topics, Christian art, Greek art and Wagner operas, being favorite subjects. He was also the author of several morality plays of distinct merit. "Every Soul," the most popular of these allegories, has been presented in Catholic schools all over the country. "The Mystery of Life," his latest musical play, was presented for the first time last year in a New York theatre by well-known Broadway favorites.

All his life Father O'Conor took a warm interest in men's sodalities. He founded the Catholic Alumni Sodality of Philadelphia and that of Brooklyn College. He also established the St. Ignatius School Alumni Association. R. I. P.

Catholic News, New York.

Brother James J. McGrogan

James J. McGrogan was born in Wingham, Ontario, on February 17, 1865, and was baptized in the little country church of St. Augustine, some twelve miles from his home.

When he was a young man, the family moved to Detroit. James attended the Jesuit church of Sts. Peter and Paul, and was soon prominent in all church activities. He was a member of the Sodality of the Blessed Virgin and for a long time its prefect. In those days he manifested some of the characteristics which distinguished him later at St. Ignatius'. One was a tender, deep-rooted devotion to our Blessed Mother; another was his influence over young men. His devotion to the Blessed Virgin not only brought him to her sodality, but made him a zealous sodalist, seeking to enlist others in her service. Young men found themselves listening to and heeding the quiet, but forcible words of counsel that came from Mr. McGrogan. The sodality increased in numbers and to what a degree this was due to him we may judge from the remark made to the sodality by the Rev. Moderator after the future Brother had left for the novitiate: "Mr. McGrogan has gone; now what will become of our sodality?"

For a long time he had been planning to offer his life to God in religion. His duty, however, as he saw it, lay for the present with his family. His father had long since died; his mother with a family of five girls and four boys seemed to him to claim his aid. Though he was not the eldest, he was looked up to as the head of the family, so he accepted God's will as circumstances showed it and remained with his family. Finally the time came when he felt that his aid and guidance were no longer needed at home, and on Sunday, February 22, 1903, he left Detroit for the Novitiate of St. Andrew, at Poughkeepsie, N. Y.

After three months at St. Andrew's, he received the Jesuit habit and began his novitiate on June 20, 1903. The following year Brother McGrogan was sent to Woodstock College, Md., and having pronounced his first vows, came to St. Ignatius' Church, Baltimore, in the fall of 1905. He was appointed sacristan of the church, an office that he filled until his death. Thus, outside his two years of novitiate, his whole life as a Jesuit was spent at St. Ignatius', where he pronounced his final vows on Feb. 2, 1914.

Truly might he have said, "Lord I have loved the beauty of thy house." With whole-heartedness he gave himself to the care of the church. A refined, exquisite taste showed itself in his decoration of the altar. "The Blessed Virgin must help you to arrange your flowers," some one remarked to him. "That's it, exactly," was his reply. His devotion to our Lady, so marked in him when he was a young man showed itself in many ways.

Parishioners noted the care he took of her shrine, where he would be found devoutly kneeling in the early hours of the morning, immediately after opening the church doors.

Brother McGrogan had been a keen business man before becoming a Jesuit, and as a Jesuit he lost no opportunity of acquiring spiritual riches, with all his energy "trafficking until his Lord would come."

The numerous details connected with the care of a large church, with its many services, its elaborate decorations on occasions like the Forty Hours, Easter, Christmas, its extra large congregations during the Novena of Grace, etc.: these were not the only things that were diligently looked after by Brother McGrogan. His altar boys received much of his care and attention. Patiently he trained them in the serving at Mass, teaching them the Latin responses, inculcating in them reverence for everything connected with God's altar, and encouraging in them the practice of frequent Holy Communion.

Everyone remarked the wonderful control he had over his forty or more boys. There was no angry or impatient word in his dealings with them, but a kind firmness and a reserve befitting his position that was answered with filial, loving respect. With them, as with all the members of the congregation, rich and poor alike, he was always the Christian gentleman and the Religious.

Many wondered how he could get his boys to come out in the early winter mornings to serve the six and six-thirty o'clock Masses; but the boys did not fail him, though many of them had to come long distances to church. If he saw to it that his boys were faithful, he was no less solicitous that they had their little rewards. In the summer months he presided over and umpired their games. Besides the medals awarded to the most faithful ones, there were picnics and excursions to St. Inigo's, to Norfolk or to a nearby beach.

To meet these and other expenses connected with the management of the Sanctuary Society, Brother McGrogan held annually his famous "Altar Boys' Minstrel Show."

For the past six or seven years it was one of the greatest of the attractions presented in the College Hall and the large audiences present included the best society of Baltimore. Everyone seemed eager to help Brother McGrogan and his boys.

He found time also to direct the Thread-Needle Club, an association of ladies who meet every week for the repair and making of altar linen and vestments. That he might provide the church with a rich set of first-class vestments, he arranged for a card party given last fall under the auspices of the members of this club. The result surpassed even his own best expectations and the order for the vestments has already been placed.

The devotion of the Forty Hours began in our church of St. Ignatius this year, 1920, on Sunday, Feb. 8. Never had the altar appeared more beautiful; no description would do it justice; it was a help to devotion, to faith and to prayer. It was one of the most splendid of Brother McGrogan's works of decoration and God willed that it should be his last. The Forty Hours Devotion were not over before his fatal illness was upon him. A cold, contracted, it is thought, in his work Saturday evening, rapidly developed into pneumonia. He was too ill to attend the closing of the Forty Hours and was removed to the Mercy Hospital on Thursday. The following Sunday he received the last Sacraments and Friday morning, February 20, at about ten minutes to four, he peacefully expired,

The few days of his last illness were days of prayer; "pray for me," his words of greeting to the priests who visited him. In the brief periods of delirium his thoughts seemed always to revert to the altar that was his care for so many years.

An unending stream of people paid their tribute of respect to his memory on Saturday and Sunday, praying before his coffin placed in one of the college parlors.

The church was crowded to the doors at the funeral mass, celebrated by the rector, Rev. Father McEneany, on Monday morning, Feb. 23, at ten o'clock and served by two of his first altar boys, Messrs. Codd and Wiers. The silent form of the good Brother, his face turned towards the altar which he had so often decorated, the sanctuary filled with clergy whom he had so faithfully served, the long line of more than forty altar boys who all knew him as a personal friend, the vast congregation who had witnessed his years of patient self-sacrifice for their sakes: all this made a solemn and impressive spectacle, never to be forgotten.

Many followed the body to Woodstock, where it was laid to rest with so many others of his brethren. R. I. P.

Father George J. Krim

(The following obituary is taken from the Arena, *Canisius H. S., Buffalo.)*

The recent sudden death of Father George J. Krim, former president of Canisius College and principal of Canisius High School, came as a distinct shock to his many friends in Buffalo and elsewhere. After a short illnes of barely a week, he died from pneumonia at St. Mary's Hospital, Brooklyn, N. Y., on Maunday Thursday, April 1, 1920.

Father Krim was born in Boston, November 24, 1870, and after some years spent in Boston College, entered the Society of Jesus in 1888 at Frederick, Md. After his years of philosophy, he taught for three years at St. Francis Xavier's Col-

lege New York City, and for two years at Fordham University, returning to Woodstock for his theological studies. He was ordained by Cardinal Gibbons, in June, 1904, at Woodstock College. In 1907 and 1908 he was vice-president of Fordham University. After a year of missionary labors on the Jesuit Mission Band, Father Krim was transferred to the rectorship of St. Ann's Church, Buffalo, in July of 1909. After his three and a half years of apostolic work among the good people of the parish, he was appointed President of Canisius College and Principal of Canisius High School on January 1, 1913. For six years he held these important positions, and during that time endeared himself to the faculty and students. Shortly after the close of his term of office at Canisius, he was called to the presidency of Brooklyn College, Brooklyn, N. Y. Here, in the midst of his labors, he heard the Master's call.

Over 5000 people came to view his body as it lay in state in the rectory during the last days of Holy Week. On Easter Sunday afternoon it was transferred to the parish church, where members of the Holy Name Society acted as a guard of honor. The funeral mass was celebrated on Easter Monday. The church was filled to its utmost capacity with members of the parish, come to pay their last tribute to the beloved memory of their devoted pastor. Rev. Father Provincial, Joseph H. Rockwell, was celebrant of the Mass. Before the final absolution, he preached a brief eulogy, taking for his text: "Well done, thou good and faithful servant."

At the close, the Rt. Rev. Charles E. McDonnell, D. D., Bishop of Brooklyn, pronounced the final absolution. After the Mass, the body was conveyed to St. Andrew-on-Hudson, Poughkeepsie, N. Y.

Canisius owes much to Father Krim. He will go down in history as the first president of the *new Canisius College*, for he entered upon his office the day after the new building was formally dedicated. The record of the growth of the college and high school during the six years of his administration, both in numbers and influence, is a notable monument to the refinement of his energy, zeal and scholarship.

He was the staunch friend and protector of the high school, which under his management enjoyed the steadily increasing favor of the citizens of Buffalo. He promoted the spiritual interests of the students and knew how to encourage them to aim at excellence in their studies; he nobly patronized every college and high school organization and created numerous opportunities for the boys to show to the public their achievements as actors and declaimers, as debaters and writers, and as athletes. It was at his suggestion that *The Canisius Monthly* was founded in 1914, and a year and a half later, our own paper, *The Arena*. The high school building, with its renovated corridors and its well-appointed and exquisitely

decorated Canisius College Alumni Hall, is a memorial to his zealous care for the welfare of our institution.

An innovation that widely increased the influence of Canisius College was the inauguration of the courses in general science and the pre-medical course in 1913. To Father Krim is also due the extensive improvements about the college grounds and the many valuable and rare accessions to the college library. He fostered and encouraged the re-organization of the Canisius Alumni Association, and gave it a permanent gathering-place in the beautiful Alumni Room at the old college. While in the last months of his tenure of office as president of the college, the Canisius Unit of the Student Army Training Corps made an enviable record for patriotism and efficiency.

Fr. Krim's influence in Buffalo, both as a lecturer and preacher, was very great. As a director of souls, he was much sought after. The large numbers which regularly thronged his confessional in St. Michael's Church gave testimony to his popularity as a father confessor. In St. Michael's Church the League of the Sacred Heart flourished greatly under his direction.

It was with deep regret that we took leave of Father Krim on January 6th, 1919, and it was with the deepest sorrow that we heard of the sudden death of our friend, who was so highly esteemed and so sincerely loved by all of us. R. I. P.

VARIA

ALASKA. *St. Mary's Mission, Akularak — Wonderful Cure by the Application of St. Ignatius Water.* — On the twelfth day of last December (1919), a very sad accident happened in the recreation hall of our boarding school. A big boy was preparing to go hunting and was about to remove from his gun a shell which he was sure was empty; however, very foolishly and against the oft repeated warning, he pulled the trigger, pointing the gun at little seven-year-old Raphael, an orphan from the flu, a bright, lively little fellow. He was only a few feet away. Unhappily some wet powder yet remained in the shell, stuck to the bottom, and it exploded full in the boy's face, It was so sudden and unexpected that the boys could not for a while realize what had happened. Raphael's face was all blood; his eyes, too. We tried to do something, for there is no doctor within several hundreds of miles from here, but the inside of his eyes, as Father Trecá put it, was like "mush." The brave little fellow washed them by himself with icy water, for they were burning intolerably and he suffered very much. We began a novena to St. Ignatius at once and used St. Ignatius water all along. For nine long days we were kept in harrowing anxiety, Raphael's eyes being all swollen, and unable to perceive even the strongest light. At last, at the end of the novena, during the night, he opened his eyes and could see. Very rapidly he improved more and more, and now, though some specks of powder yet remain in his eyes, he can see perfectly, just as before. Thanks be to Almighty God and to our Father St. Ignatius, who in spite of the lack of medical attendance, obtained for us, if not a miracle, certainly a very extraordinary favor.

AURIESVILLE. *The Summer Pilgrimages, 1920.* — The 1920 pilgrimage season to the shrine of Our Lady of Martyrs at Auriesville was one of the most successful in the history of the holy place. At least 14,000 devout clients of Mary visited Auriesville during July and August. The spirit of faith and devotion manifested by all was of a most impressive character, and year by year we are pleased to see that the shrine at Auriesville is spreading throughout the Atlantic States, and especially in the cities of northern New York, an ever deeper love of the Mother of God.

The pilgrimage season opened on Sunday, June 26th, and closed on Sunday, September 5th. During this period large pilgrimages from Cohoes, Schenectady, Amsterdam, Johnstown, Troy, Albany and Utica visited the shrine to honor

Our Lady of Martyrs, and to pray for the speedy beatification of the saintly Jesuit missionary, Father Isaac Jogues, and his heroic companions who died for the faith of Christ on the site of the present shrine.

The Albany pilgrimage was the largest of the season and brought fully four thousand devout Catholics to the shrine, while the Knights of Columbus of Schenectady directed one of the most beautiful pilgrimages ever seen at the shrine, and it is hoped that this great demonstration of strong Catholic faith on the part of the Knights of Schenectady will arouse a deeper interest in the shrine among other councils.

It is indeed an impressive sight to witness a pilgrimage to the shrine of Our Lady of Martyrs. The early hours of the morning bring the sound of the litanies, chanted by pious groups of pilgrims on the old tow-path, making their way from Tribes Hill, while the special trains, arriving at Auriesville station itself, empty their vast crowds of pious pilgrims, who form in procession, and with rosary in hand, follow the priest up the Hill of Torture to the great open chapel marking the spot of the mission of the martyrs. The solemn stillness at holy Mass, the awe-inspiring scene of three thousand pilgrims making the Stations of the Cross along the Hill of Prayer, the solemn beauty of the great procession of the Blessed Sacrament, the many votive offerings for cures obtained: all make one realize why our well-known American shrine is so dear to thousands of Catholics. Auriesville, once visited on a great pilgrimage day, is never forgotten.—*The Pilgrim, Oct. 1920.*

Austria. *Statistics of Ours.*—The provincial statistics of the Jesuit Fathers have just been published. The province now numbers 220 priests, 88 scholastics and 96 lay-brothers.

The members of the society who are resident in Jugo-Slavia and Czecho-Slovakia are no longer reckoned in these statistics, since they are now formed into autonomous provinces.

Baltimore. *Retreat for Laymen.*—The seventh annual retreat of the League for Laymen's Retreats of Baltimore was held, as others have been, at Georgetown University. This year the conditions were rather peculiar, and yet such as to indicate the fervor of the retreatants and encourage their devotion to the retreat movement generally, and their own league in particular. At the time chosen for the gathering, the scholastics of several colleges and all the brothers were in retreat and the accommodations of the university were taxed to the limit to accommodate all who wished to attend. In previous years, increasing steadily from the original 18 who began in 1914, the number of Baltimoreans making the yearly pilgrimage had reached a maximum of 50, but in 1920 that mark was more than doubled and one hundred and twelve men journeyed from Baltimore to the

university. In that group were old men, young men and men of middle age, men from every walk of life and from every condition of society. There were capitalist and labor leader, employer and employee, professional men and laborers who earn their bread by the sweat of their brow. During those days of retreat they lived together, sharing in all things, and learned from the lips of Father Shealy, who conducted the exercises, something of the Exercises of St. Ignatius, and something of the path that leads to the goal they all sought.

For the first time, the goal of the league, a house of retreats, was seriously discussed. Up to this year the numbers would not justify a house for the Baltimore league alone, but with more than 100 per cent increase from 1919, and the most brilliant prospect for an increase of more than 200 per cent for 1921, a house maintained by the league becomes a thing of the near future. The time when the Baltimore retreatants could be treated as a spasmodic trend has passed. Here in the Monumental City it has become firmly established, and its roots have sunk deep into the fertile soil of our Catholic manhood. We have to spread to outlying towns and surrounding counties, and the Baltimore retreatants form a movement for which provision must be made, so that this great agency for good prosper and spread farther even than it has in its early years.

Father M. Purtell and Our Deaf Mutes.—The Knights of De L'Epee held their fifth national convention in Milwaukee, Wis., from Tuesday, August 10, to Sunday, August 15. Father Purtell, pastor of the deaf mutes in Baltimore, attended the convention with three of his congregation from this city.

Archbishop Messmer offered the Solemn High Mass in the Jesuit Church of the Gesu for those attending the convention.

The sermon at the closing services was preached by Father Purtell. An industrial exhibit in which nearly all the Catholic deaf mute schools of the United States were represented, opened the eyes of many who visited the exhibition hall in the Milwaukee Auditorium.

The knights elected Father Purtell supreme chaplain for a term of three years. After the convention, Father Purtell visited all the Catholic deaf mute schools in the Middle West.

BELGIUM. *The Missions.—Les Missions Belges* for July gives interesting information in regard to the Western Bengal mission under the care of the Belgian Jesuits. There are 234 members of the Society of Jesus working in this most successful of missions. They are assisted by 16 secular priests, 48 Christian Brothers from Dublin, and by 186 sisters, of whom 60 are natives. There are now 203,259

Catholics and catechumens, where in 1859 there were only 10,000. Over and above their many excellent Catholic schools, the Belgian Jesuits have under their charge the well-known Papal Seminary at Kandy, which has sent out nearly two hundred priests, nearly all children of India and Ceylon to labor for the conversion of their countrymen.

Ours in the Norbertine Centenary—During the jubilee celebration of the eighth centenary of the foundation of the White Canons by St. Norbert, at Foregerloo Abbey near Antwerp, some of ours took part in the historical cortege. One section was headed by heralds carrying the arms of Foregerloo and of the Society of Jesus, representing the interesting historical event that at the time of the suppression of the Society and the disbandment of the Bollandists, the work of editing, printing and publishing the *Acta Sanctorum* was by mutual agreement taken over by the Norbertines of Foregerloo. The fathers of both orders, who took part in the transaction, together with the printers and other employees, carrying actual volumes of the *Acta* were represented by men in costume.

Bohemia and Slovakia, (Czecho-Slovakia). — *The "Papal Institute" at Velehrad.*—Schismatics have ever been a source of great anxiety to the Popes, especially the schismatic Slavs, on account of their numbers and their political influence. In 1439, Rome, at the Council of Florence, endeavored to bring back the schismatics to the one true Faith, but with meagre results. More consoling results came from an attempted union with the schismatic Russians in 1596. Today Pope Benedict XV has taken very marked steps towards bringing back the lost sheep to the true fold, especially among the Slavs. In the young Republic of Czecho-Slovakia he founded a Papal Institute at Velehrad and placed it in the hands of the Jesuits. In a brief addressed to the General of the Society of Jesus, Wlodimir Ledóchowski, the Pope says: "As the chief pastors of the Church, our predecessors made use of every opportunity that the times and the condition of the times offered, so that they could, with the tender care of a shepherd, bring back straying sheep to the fold, so We also, under similar circumstances, recently founded an Oriental Institute in Rome to train, under our very gaze, men to be fit apostles to bring back adroitly and peacefully the peoples of the Oriental Rites to the unity of the Faith.

"The different rites of the One Church of Christ are nothing else than a harmonious variety—'a queen,' in the words of the royal prophet, 'clad in garments inwrought with varied gold'. It is but proper that the Eastern and Western peoples, being as they are, children of the same family, fervently help each other by prayer, by example, by the written and the spoken word for the common good; and

that the more earnestly, the more closely they are linked together by ties of place and origin.

"With paternal joy, then, have we received word that the college at Velehrad successfully labored from its very birth with this end in view and gave its learning, its wholehearted and willing support to the annual meetings and to the public congresses of the Slavonic Academies and of the Apostolate of the SS. Cyril and Methodius and also offered accommodations for a library and two periodicals — that Velehrad long since established by the Society of Jesus and situated near the capitol of the ancient Slavic kingdom and near the sepulchre of the Apostle of that region — St. Methodius — whom even our erring brethren venerate.

"Moved by these untiring efforts for union and by the pleadings of your professors and of other influential men, We have considered that college worthy of our serious attention. We intend to unite it more closely to the Apostolic See and to our Oriental Institute.

"Wherefore it has pleased us to adopt the college at Velehrad as our own and to place it under the patronage of St. Peter, the Prince of the Apostles, and of the SS. Cyril and Methodius, and to enact that this college shall henceforth exist and be known as a Papal Institute.

"And so, beloved son, We make known our decision to you, and through you, to all the Fathers of the Society of Jesus, and earnestly exhort them to continue successfully along the road which they have entered upon with ever old zeal and renewed confidence. Under the guidance of the Oriental Institute may you raise the hope of the Slavonic nation to principles singularly Catholic.

"With this end in view, as a proof of our friendship and a pledge of heavenly gifts, We most lovingly impart to you and to them the Apostolic Benediction.

"Given in Rome at St. Peter's, July 11, 1919, sixth year of our pontificate.

POPE BENEDICT XV.

Velehrad is in the very heart of the republic. It is one of the largest centres of pilgrimage. This year, for example, on the Feast of SS. Cyril and Methodius, July 5, 1920, 70,000 people visited this sacred and ancient spot. Here the annual conventions of the Apostolate of the SS. Cyril and Methodius, theological conferences, the Educational Society of St. Cyril and the pedagogical academies are held. Here also retreats are conducted for priests, for professors, for students, for working men and women, and for boys and girls. The crowning convention took place only recently when three congresses met for the purpose of uniting the schismatics with Rome.

Velehrad should wipe out all inter-race antipathies. It should not only be a haven to those crushed by the sorrows

of life, but it should be the mother of missionary priests. For many a year the desire for the Papal Institute was felt, and it was called for by many writers and public speakers and lecturers. This desire is a reality now. This Papal Institute is to be a bridge that will bring back many of the Russian, Bulgarian and Serbian schismatics to Rome.

The purpose of this institute is to educate missionary priests for the various Slav nations. In Catholic lands these missionaries are to make the faith strong and deep ; in schismatic lands they are to link the people with Rome. Students, after graduation, are at liberty to enter any religious order they choose, provided that that order has missionary labors as one of its ends and aims, v. g. the Benedictines, the Dominicans, the Franciscans, the Augustinians, the Capuchins, the Jesuits, the Redemptorists, the Lazarists, etc.

The institute will not receive boys that simply want a college education and later wish to take up the profession of a lawyer or of a doctor, or who wish to become contemplatives. The institute is not a seminary for secular priests, nor is it a Jesuit juniorate. The Papal Institute, under the care of the Fathers of the Society, was formally opened in the year 1916. The pupils in the main are very poor, paying only 600 crowns a year — a nominal tuition only, for 90 crowns today in the republic are equivalent to only one American dollar. The larger source of income comes from the free offerings of the priests and the people.

As was hinted in the Papal Brief, the Papal Institute in a certain sense is not new — its purpose is not new, but only one that belongs there by right and without which a clear concept of Velehrad cannot be formed. The institute in the days of the SS. Cyril and Methodius trained and educated its youth to keep alive the faith among the Slav people ; today the new institute wishes to fill its young charges with the warm missionary spirit of the old SS. Cyril and Methodius.

Our secular as well as the religious clergy, whose ranks are visibly decreasing, need efficient assistance. In all our struggles in defending the faith we must not forget our Slav brothers outside the pale of the Catholic Church. This endeavor to bring back the lost sheep needs new workers, enthusiastic laborers — enthusiastic for the cause of Christ and country.

Therefore have we established the Papal Institute at the Holy Father's bidding. It belongs to the Bohemian and Slovak Province of the Society and Ours are in full charge. The Society is determined to do all in its power here so that the establishment may flourish and reach its end most successfully.

Changes in the Province.— Last summer, for the first time, our Rev. Father Provincial, Father Sharek, shifted nearly

all the members of this our young province in the various houses and colleges. Special needs had to be satisfied; the times had to be faced; the most distant corners of this province, co-extensive with the republic itself, had to be manned. This indeed was no small task, especially since the demands are so numerous and the men so few. We are banking our hopes upon the rising generation, yearly swelling in numbers. In our novitiate this year we count sixteen novices, a truly small number, but much larger than in the days before the establishment of the new province. In days gone by — before the rebirth of our nation, there were two novitiates within the confines of the present republic and province. One of the novitiates, at Velehrad, was intended for Bohemian novices; the other, at Trnava, for Slavic novices. These novitiates were amalgamated into one at Trnava. At Velehrad, the quondam novitiate for the Bohemian lads, we now have the "Papal Institute." The number of applicants is almost doubled over last year.

A new rector has been appointed at our college at Prague-Bubenec, in place of Rev. Father Provincial, who was rector as well as provincial, while he resided here. His residence was transferred to Prague Proper, a more central spot. It is the wish of the Bohemian Bishops that the college at Prague-Bubenec be changed into a petit seminaire, where the youths aspiring to the priesthood may receive a more thorough education than is generally given in the state schools. This college is not completed — the plans call for a much larger structure. The foundations were laid in 1913; at the outbreak of the war all work ceased. Today the Archbishop, who has taken over the buildings with the intention of completing them, will find the building proposition a knotty problem, especially if we take into account the 100 per cent increase on all wood, stone and steel materials.

Both in our province as well as in our republic the seed has just been sown. It will need patient care and ceaseless cultivation and tremendous forces before plentiful fruit will be our reward.

BOSTON. *Death of Father George M. De Butler in France* — Father George M. De Butler, noted Jesuit and for sixteen years a professor at Boston College and Boston College High School, died suddenly, July 10, in France, according to a cable received at Boston College from Amiens, France. Father De Butler left Boston for France nearly a year ago to help in the reconstruction work in his native country.

Hosts of friends throughout New England will mourn the death of Father De Butler. The hundreds of Boston College alumni, who learned to love him as a professor and friend, besides the numerous friends of the college, will mourn him, as will the entire populace of the little town of Carver, where Father De Butler, in spare moments from his

teaching, erected a beautiful church from a fund raised mostly by his own initiative.

He was born in France three score years ago. Twenty years ago, when the Jesuits were expelled from France, Father De Butler was compelled to say farewell to his relatives, friends and the land he loved so well. He first went to England, remaining there a few years, thence coming to the United States, where he was assigned to Boston College.

British Honduras. *Belize.*—A correspondent writes, September 4, 1920: "We have the biggest number on record here this year, a hundred and thirty boarders. The place was built to accommodate a hundred, but we manage to squeeze them in somehow. All the class-rooms are crowded, as well as the chapel, dormitories and refectory. Building is of course out of the question at the present time. Funds are low and prices are high. We have a good class of boys here now; they seem to be getting better each year."

Buffalo. *Pioneers at Canisius.*—The only survivor at present of the early teachers of Canisius is the Rev. Benedict Guldner, S. J. He arrived in Buffalo forty-nine years ago, in the second year of Canisius, and joined the staff of teachers consisting of Fathers Knappmeier and Delhez. Those were the modest and small but heroic beginnings of the college, which now looms large and stately among the colleges of the East. It has made history since those early days and has left its mark in the history of the city on the lake. Father Guldner left Buffalo after one year at Canisius in 1872, but returned for another year 1873-1874. He has visited Canisius frequently since. He writes to tell us that many of the old students of those early days have become distinguished men in church and state, men of whom Canisius may be justly proud. "I remember, too," he says, "that a Polish congregation was started in my second year at Canisius, in the chapel next to St. Michael's Church, and, if I mistake not, it was the first Polish congregation in the United States. In the course of years, during those early days, many great Jesuits were connected with Canisius, who labored devotedly in that very small field, while the boys were unable to recognize the character and the extraordinary learning of their teachers and superiors. The roll of honor is a large one."

On his seventy-fifth birthday, Father Guldner wrote as follows: "I have been somewhat slow in sending you the promised counterfeits. They are going out today, on my seventy-fifth birthday. When a man has reached his diamond birthday he is apt to go slow, not from choice, but from necessity. His mind has grown slow, his memory is slow and sluggish and slippery. He drags his legs and his feet,—in a word, he takes his time; he has to. Of Charon, the sturdy old ferryman, Virgil said, 'Viridis et cruda senec-

tus." Some of my friends talk that way about me, but it's only pretense, flattery; they don't mean it, they know better. Old men accept flattery complacently, it makes them feel good; they are in their second childhood. Old fools are the silliest fools. I think I shall take Cicero's "De Senectute" out of the library and get some comfort from the reading of that charming treatise. But enough of an old man's garrulity. I close with the true statement that I have always loved dear old Canisius."

Another one of the pioneers of the early days of Canisius was Rev. Stanislaus Boswin, S. J., at present superior of St. Patrick's Mission, Karachi, India. In a letter which Father Boswin sent on April 11th of the current year, in reply to our request for reminiscences of early days at Canisius, he bids us remember that his range of observations must traverse a stretch of forty years.

"The German province of the Society of Jesus," he writes, "had begun to send young Jesuits to India as early as 1867. In the autumn of 1879, it sent its first batch to Brazil and in that same year several came to Buffalo. The latter comprised Fathers Frick and Gmeiner, and myself. Father Frick began the study of English at the commencement of our voyage across the Atlantic, and six weeks afterwards was entrusted with full class-work in arithmetic. Father Gmeiner, who for a long time spoke Latin better than English, assisted Father Ming in philosophy. I was the ordinary in one of the lowest classes.

"There were fathers in our community who had been celebrities in Europe. Such were Father Pottgeisser and Father Behrens. Nevertheless, you could see them every Sunday attending the boys' sermons of Father Guggenberger, for the purpose, as Father Pottgeisser told me, of improving their English. Another such veteran was Father Lessman, who was then superior of the mission.

"On our teaching staff there was only one layman, and he a middle-aged, unmarried Englishman, Mr. Ashton. He did very good service in the commercial department and was liked by everyone for his quiet, obliging way. Moreover, he attracted a kind of religious attention, as he was a townsman of the Ven. Father Arrowsmith, S. J., martyred for the Faith in Lancashire, England, in the seventeenth century. Two teachers, Father Guggenberger and Father Ming, reaped honors later by their publications in history and philosophy. Let me add a personal note, about that most affable and simple-hearted soul, Father Guggenberger. In his private life he had two hobbies, brass bands and conflagrations. Nothing could keep him in his room when a band was heard approaching or a fire alarm was sounding. Nor was a fire always an object of sight-seeing. For, when, on the occasion of a conflagration near St. Louis' Church, he saw

several persons drop through mid-air, from a great height, he instantly, from the distance at which he was, on the tower of Canisius, administered aloud conditional absolution. Fr. Truemper was a cultured exponent of the Greek and Latin classics. Father Kerkhoff threw himself heart and soul into the commercial course. He was assisted by Father Straeten. For want of suitable text-books in the book markets, on commercial law, the latter began compiling one for himself.

"Father Delhez and Father Knappmeier were firm disciplinarians, but they did not inspire fear, except where it was necessary. The best friend of all was the rector himself, the good, paternal Father Port (president of the college from '77-'83).

"In 1879-1881, the two years of my stay at Canisius, the school was, of course, just emerging from its infancy, so that there cannot be much to record about its activities outside the class-room and the ordinary routine of studies."— *The Arena.*

CANADA. SUDBURY. *Sacred Heart College.*—Sacred Heart College has re-opened for the fall term and seventy-two students have already been placed on the roll, bringing the total number at present attending the college up to 160. Out of this number 130 are boarders, the remainder being day scholars.

The new dormitories are being used and this has resulted in increased facilities for accommodation, so that some who have been on the waiting list may now be admitted. Room has been found for thirty-six additional pupils, owing to the use of the new dormitories.

Seven new members are on the staff, an equal number of those who were at the college last year having remained. This makes the staff fourteen in all. Six students have entered the philosophy class, a new departure, Father Carriere being the professor.

Had we accommodation for them, we could easily have now 200 pupils in the classical course, all French, in our college.

COLOMBIA. BOGOTA. *New Seismic Observatory.*—Establishment of a seismic observatory at our college in Bogota has been announced by the faculty of that institution, which is one of the foremost seats of learning in Colombia.

Because of the prevalence of earthquakes in the region, the observatory, which it is planned to make one of the most modern and best equipped in the world, will have great value. The Jesuits have always been to the forefront in scientific experiment in Colombia. They introduced the first printing press in the sixteenth century and were the first to teach physics and mathematics.—*Exchange.*

DENMARK. COPENHAGEN. *Closing of Our College.*—Our fathers of the Saint Andrew College at Charlottenlund, out-

side Copenhagen, have announced that, after the first of July next, they will be obliged to close their college. The reason stated for this step is that the Danish government finds itself unable to continue the gratuity, which hitherto has made it possible to carry on the college. This famous college is the only Catholic institution for higher education in the whole of Denmark. It was founded in 1872. The reason given by the government for withholding the gratuity is the need for financial retrenchment, owing to the effects of the war, and also the school policy of the government, which is apparently to discountenance the existence of private schools.

ENGLAND. *Father Richard Sykes. His Death and His Work in the Zambesi Mission.* — In 1896 Father Sykes was called to succeed the late Father Henry Schomberg Kerr as superior of the Zambesi Mission. The great work he did there is briefly pointed out in the following appreciation by one whose competence as a judge is beyond all dispute: "You know what the Rev. Father Sykes has done for the mission,—in that first term of eight years, when he organized the work and put spirit into the personnel, and in that second term also of eight years, full as it was of extraordinary difficulties which he had to face and solve with impaired health. To my mind all his predecessors were pioneers, exploring pioneers; he has been the founder of the mission." The *Z. M. R.* adds: "The foundations (he laid) have been well and strongly laid; and upon them the edifice that his successors will erect, will stand solid and compact, a lasting memorial to the founder."

From 1904 to 1910 Father Sykes was provincial. In November, 1910, his provincialship came to a close, and in the following year he was again appointed superior of the Zambesi Mission, with the added dignity of Prefect-Apostolic. Owing to failing health he tendered his resignation to Propaganda in 1918, and was named administrator, pending the appointment of the new Prefect-Apostolic, Father, now Monsignor, Parry, which came in January, 1920.

On ceasing to be superior, Father Sykes made his way, by easy stages, to St. Aidan's, where he made a prolonged stay. Early in March, he went to Dunbrody, where his condition became very serious. A letter, written on April 19th, and received on the night of May 10th, spoke of a rally, but was followed by a cable, on the morning of May 11th, announcing that he had died on May 8th. R. I. P. — *Letters and Notices.*

STONYHURST. *Historic Vestments Worn in Procession.* — During the Corpus Christi celebration at the Jesuit College at Stonyhurst, vestments and jewels of great historic value were worn by the celebrating priests.

Among these vestments was a cope which formed part of the coronation vestments worn by King Henry VII at his

coronation in Westminster Abbey. Another set of Mass vestments was one that was embroidered by Queen Catherine of Aragon, after she had been imprisoned by Henry VIII, for refusing to accept the decree of divorce which that King tried to thrust on her by a trick.

Death of Father Garrold.—Rev. Father Richard Philip Garrold, S. J., died on Wednesday, the 7th of July, at Petworth.

Father Garrold, who was forty-six years of age, was a convert, having been received into the Church in 1896. He was an M. A. of Oxford University, and, after serving on the teaching staff at St. Francis Xavier's, Liverpool, for some time, was ordained to the priesthood in 1912. He served as a chaplain in the late war, enduring many hardships with the troops in East Africa, where he was wounded and mentioned in despatches. Since his return to England Father Garrold had several times been prevailed upon to recount his war experiences for a public audience. He had the gift of literary expression in a high degree, and was widely known as a writer, especially of school-stories. Among his stories are "The Man's Hands," "The Boys of St. Batts," "A Fourth Form Boy," and "The Black Brotherhood," the last three, stories of life at a Catholic day school. At the time of his death Father Garrold was editor of the English *Messenger*.

N. WALES. *Holywell. A Miraculous Cure at Holywell.*—A remarkable cure took place recently at St. Winefred's Well, at Holywell in Wales, when a former mayor of Douglas, in the Isle of Man, Mr. Daniel Flynn, was cured of a spinal complaint which had been thought incurable and which had eluded the skill of the most prominent surgeons.

Mr. Daniel Flynn was at Holywell, where he had frequented the well, and during the Mass on Sunday he felt that the part of his body that was afflicted was unusually warm. He was thrown into a violent perspiration, and suddenly felt himself cured of his ailment. Exclaiming "My God, I am cured," Mr. Flynn left his seat in the church and walked out of the building, to the utter astonishment of those who knew his complaint.

At the evening service Father Ryan, S. J., called on the pilgrims to offer an act of thanksgiving for a remarkable cure that had taken place that same day. This is the third notable cure that has taken place in about 15 months. One of the cures was that of an ex-soldier who had been blinded during the battle of Loos. His sight was completely restored to him at St. Winefred's Well. The cures taking place at this well are attributed to direct divine interposition, since the waters have been analyzed frequently, and they have been found to possess no mineral or chemical curative properties. Although the pilgrims to the Well are mostly

Catholics, there are numbers of non-Catholics who bathe in the waters to receive healing, and persons of all religious beliefs have been cured.

FRANCE. *Marshal Foch and the Society.*—The name of Foch is now in everyone's mouth—one of the greatest military commanders of all time.

Future ages will doubtless have much to say on the subject of Marshal Foch; we know comparatively little about him. He is a soldier, retiring and reserved, not given to self-advertisement. But what we know may well fill us with pride and gratitude—pride because the marshal is a fervent Catholic, and gratitude that God should have placed not only so clever, but so upright a man at the head of the allied armies.

He was born in 1851, and passed several years as a student in Jesuit colleges—notably in that of St. Clement at Metz, which has always been famous for its success in preparing for the army. Foch early decided to take up the profession of arms. He took his profession seriously, and worked hard both at his military duties and at the theory of war, with such good result that for six years he occupied the post of professor of history and strategy at the Ecole de Guerre, the great military school in Paris. He subsequently left it for military duties, but was recalled by M. Clémenceau, then premier, and appointed director of the school in 1907. It was a very great surprise to Ferdinand Foch when the anti-clerical Prime-Minister announced his decision over a friendly breakfast. "But my brother is a Jesuit," he remarked. Clémenceau, however, was wise enough to set the interests of his country above prejudice. The position of France was not over-secure. Europe was seething with possibilities of disturbance, good officers were essential. Foch, Clémenceau saw, was the man to train them, and so neither his steady Catholicism nor his Jesuit brother was allowed to stand in the way. From 1907 to 1911, then, the future marshal was at the head of the Ecole de Guerre, and hundreds of the French officers who were to fight in the coming war owed their efficiency to him.

In addition to his lectures, Foch has explained his theory of war in two books, published in 1903 and 1905 respectively: *The Principles of War* and *The Conduct of War.*

In the field the great general was to put to practical use all the skill and knowledge he had so carefully built up during many years of arduous study. His success made Foch's reputation.

Foch's confidence in the issue of the war never seems to have wavered, and prevented his mind from being overwhelmed by anxiety. He used all his energies and all the power of intellect which God had given him, but he did not,

on that account, neglect prayer. He encouraged the placing of the emblem of the Sacred Heart on the banners of France; and on the eve of his great and decisive offensive he begged the prayers of the children of France, to which were joined the prayers and Communions of the Catholic children of the United Kingdom. On the night before the offensive opened he put aside all his work and went alone to kneel in prayer before the Blessed Sacrament. And when the enemy was finally in his power, he stayed his hand, and gave up the glory of achieving the greatest military victory in history, because as a Christian he did not think it right to sacrifice human life without necessity.—*Letters and Notices.*

GEORGETOWN. *Commencement Week.*— Commencement week did not begin this year with the usual smokes, speeches and the quality that tickles, but instead the National Alumni Society held a lengthy meeting at which school activities were discussed. Hon. Martin Conboy, '98, stressed the importance of the *Hoya*, the new university weekly, as a medium through which alumni could be kept in touch with the doings of the university and of each other.

The following day, Sunday, June 6, Solemn High Mass was celebrated in Dahlgren Chapel. This ceremony was scheduled to take place in "The Walks," but owing to the heavy downpour of rain on the previous day had to be held indoors. Rt. Rev. Denis O'Connell, Bishop of Richmond, preached the baccalaureate sermon, The bishop clearly distinguished between the democracy of Thomas Jefferson and the democracy of Bolshevism rampant today, and he urged the graduates to be firm in choosing the democracy of Jefferson as they entered upon life.

Later in the day the regents met in the Hirst Library, where they reviewed the work of the university. In the evening there was a reception by the faculty to the friends and relatives of the graduates, and later a band concert in the quadrangle.

Monday afternoon, June 7, the alumni and college seniors combined to defeat the law graduates at the national game. In the evening, class-day exercises were held on the north porch. A novel number on the program was a trial in the Georgetown supreme court of an action of ejectment of '21 vs. '20 for the title of the old north porch. Aside from the arguments brought forth, the spot in dispute was well chosen, for around the "north" cling the happiest memories and traditions of the college. The closing event of the evening was the delivery of the Cohonguroton oration from the Healy balcony. Robert J. Riley, '20, gave this address.

On Tuesday, at 4.30 P. M., the 121st commencement was held on the front lawn. Four hundred and five degrees were conferred. Two of these were the honorary degrees of doctor of laws, conferred upon Senator Ashurst of Arizona, the speaker of the occasion, and James H. Dooley, A. B., '60,

one of the oldest living alumni. The opening address, delivered by the President of the University, was a review of the work of the past year and an earnest of the plans of the future. The university possessed, declared the president, not only a record attendance-roll of 2,200, but also the largest school of law in the world, with an attendance of 1,165. The university has added a new department to her list in the Foreign Service School, whose personnel has been in such demand that it was feared at one time that the roster would be seriously diminished. Plans for a new dormitory for the college were to be definitely decided upon in July, as well as ways and means of obtaining funds for Senior Hall, as the applications for admission to the college were so numerous that over one hundred were refused last year. Addressing the graduates, the president said that never during his experience have college men been held in such high esteem, and he exhorted them to be in the world the leaders in social and business affairs for which their training has fitted them.

INDIA. BENGAL. *The First Catholic Church in Bengal.* — In the April, 1920, number of the *Empress*, Mr. P. Leo Faulkner, F. R. G. S., I. P., contributes an article on Old Jashore, and a photo shows the piece of land on which the Jesuit Priests built the first Christian church in Bengal, during the reign of Pratapaditya. The Jesuit Fathers Fernandez and da Sosa left Cochin for Bengal in 1598, followed by Fathers Fonseca and Andrew Bowes in 1599. Father Fonseca arrived at Iswaripur on the 20th of November, where he joined Father da Sosa and erected what was the first Christian church in Bengal. Nothing of it remains except a few brick graves and some marks of a protective rampart. The site is held in respect by all the inhabitants of the locality and no one has built upon it As the writer points out in an article contributed to the Calcutta *Review*, the spot is hallowed with sacred memories for the Catholics and it would be desirable that a small monument should be erected to commemorate its history. Father Fernandez was killed at Chittagong in 1602.

BOMBAY. *St. Xavier's Laurels.*—Out of 69 students who went in for the B. Sc. examination, 54 were successful, six securing honors in mathematics, two in first division and four in second. Four obtained honors in chemistry, two in first division and two in second.

Out of 119 students going in for the I. Sc., 94 were successful, 54 passing first division, 33 in second, and seven in the third.

Out of 77 students appearing for the I. A. examination, 44 were successful, 16 obtaining first division, 25 second, and three third.

Now that the B. A. course has been re-opened, it is hoped

to obtain better materials for the arts course, with results in arts as good as in science. The only colleges that in Bengal obtained first-class honors in mathematics are St. Xavier's College and Presidency College, and in chemistry the only first-class honors were secured by St. Xavier's, Presidency and Dacca Colleges.

With regard to the total number of honors obtained in mathematics and chemistry, St. Xavier's is second to Presidency College only.

A Missionary Tour.—Here is a beautiful sample of what our Belgian Missionaries experience at times in India. We take it from *The Catholic Herald of India*, July 21.

LITTLE JONAH.

I have been touring the Bahar Barway on a First Communion mission, a consoling experience, a short account of which should interest a Catholic public, as it shows how the influence of our religion is gradually penetrating into the remotest corners of our mission. I first halted at Bemerla, a central village, where people of the surrounding villages could easily gather. There were a number of neophytes from Biar-Bartoli, Khukradih, Chatom, Koenartoli and others, giving a splendid congregation.

However accurately one maps out one's tour, there is no resisting special invitations to villages which are particularly anxious to see the Father. So on the same day the villagers of Biar-Bartoli succeeded in making me change my plans. They had arranged a procession to Our Lady; everything was ready. I had to preside. So I went, and as I reached the village, I noticed the whole place was be-flagged and illuminated; drummers stood at attention, Christians and pagans in their best attire were ready. It was a splendid function, all organized by these good people on their own initiative, and when I addressed them at the conclusion, from the altar of Our Lady, I was surprised to see such a vast congregation, who prayed and sang like old Christians. After I had withdrawn, I heard them still praying and singing, praying for perseverance, praying for the apostates, for the new converts, and singing their own native songs, so touching and so child-like. Next day I was back in Bemerla for the new arrivals, as each group of villages has its own day. They passed the night here camping under a fig tree.

It was then I made my first acquaintance with Jonah. Jonah is quite a little man. He was born during the war, in 1914, and so he is nearly six.

His father, Phudu, is an ideal disciplinarian and a sound Christian; as the chief of the Chiks or weavers, he uses his influence to make of his men excellent Christians. I remember him still, returning from a hunt with his clan. I was sitting in front of the Koenartoli chapel, when a crowd of hunters emerged from the forest. When they had reached

the chapel, the chief threw down his hatchet, and gave the order: "On your knees." Then addressing me, he said: "Father give us your blessing."

Such was the father. He had sacrificed a good deal to become a Christian, his second wife included, and the sacrifice has given him the strength of a pillar of this community.

So that evening little Jonah was sitting among the children being prepared for First Communion. Phudu was there, too, watching his boy, keen on the coming examination. Jonah passed it splendidly. His answers came pat, accompanied with remarks that made every one laugh. Then I heard that little Jonah wanted to become a Padre. "Is it true?" I asked the mite. His companions answered: "Yes, he wants to become a Padre!" Jonah said nothing, and shook his head as though he meant to say: "Of course, I do." Three days later I met him alone. "Jonah," I said, "you are going to school, you are studying. What do you mean to do later?"—"But didn't I tell you? Did other people not tell you clearly enough? You don't remember that?"

Here was then a little fellow whom Pius X would certainly have admitted to First Communion, and the great day was coming.

After a splendid Chota Hazri and a hockey game, we left for Koenartoli. We were a good number, all the villagers of Chatom and Koenartoli accompanying me on their return home. Jonah was there with his mother. Tired of being carried, he slipped off his mother's arm and walked with me. He opened the conversation: "Once we are in Sato, Koenartoli will be quite near. I will show you the way, if you will follow me." So I did, and we two reached the village first, leaving behind men, women and children; a proud day for Jonah, five years and a half, three feet high, introducing his Padre into his own village. The reception was magnificent. Phudu was waiting for me. One old woman was all astir amid the crowd to make me comfortable.

In the evening I had to examine a young man, Mangal, in religion. Mangal hesitating, little Jonah, who stood near me, prompted the answers. "Shut up, Jonah," said I. But Jonah was irrepressible, and he whispered into my ear: "May I tell you the answers,—to you alone?" The examination concluded, I asked Jonah: "What do you think of it? Does Mangal know his religion?" "Not very well," answered Jonah, "but he knows something."

Well, such is my little favorite, and the little favorite of the village. But I told his father to be careful: "Don't let the boy be spoiled. Keep an eye on him. Never allow him to disobey you. Our Lord may expect great things from Jonah." Who knows but little Jonah may grow to be one day bishop of Chota Nagpur?

IRELAND. *Clongowes Wood College. Improvements.*— Not even the lean years of war economy have passed without their quota of improvements. In this, the first year after a return to normal conditions, scarcely a month has passed without the fulfilment of some of those accumulated arrears of progress and development incidental to the "going concern" that is Clongowes. The sanctuary of the boys' chapel has at length received its mosaic. The first of the series of windows of Irish Saints, St. Patrick and St. Brigid, has been erected. Before the end of next year we hope to have in place the new stations from the brush of Mr. Keating.

The Union.— Arrangements were almost complete for the visit of the Clongowes Union on June 6th, when a visitation of the "flu" necessitated the taking over of the gymnasium as an adjunct to the infirmary. Up to the last moment it was hoped that the epidemic would succumb to the salubrious air and summer sun. But both sun and summer were loth to accept the challenge. They made a tardy appearance. The flu lingered on. Medical advice was sought and replied in the negative.

The Late Father W. Doyle. America has the following about the former Irish correspondent of the LETTERS :

Certain passages in Professor Alfred O'Rahilly's remarkable biography of Father William Doyle, S. J., killed at Ypres, August 16, 1917, while fearlessly discharging a chaplain's duty, if they are thoughtfully read, both by the Protestant Unionists and the Catholic Nationalists of Ireland, will, perhaps, bring her day of freedom nearer.

Finding himself the only Catholic chaplain of the 48th Brigade's four battalions, Father Doyle soon won the hearts of all the officers and men. His attractive holiness and cheerful courage were irresistible. "His Christlike democracy," writes Professor O'Rahilly, "was the secret of Father Doyle's popularity." He continues :

With him there was neither Jew nor Gentile, neither officer nor private ; all were men, human beings, souls for whom Christ died. . . . He would risk ten lives, if he had them, to bring help and comfort to a dying soldier, no matter who he was. Once he rushed up to a wounded Ulsterman and knelt beside him. "Ah, Father," said the man, "I don't belong to your Church." "No," replied Father Doyle, "but you belong to my God." To Father Doyle all were brothers to be ministered to.

And here is the tribute paid the devoted priest by a Belfast Orangeman : "Father Doyle was a good deal among us. We couldn't possibly agree with his religious opinions, but we simply worshipped him for other things. He didn't know the meaning of fear, and he didn't know what bigotry was. He was as ready to risk his life to take a drop of

water to a wounded Ulsterman as to assist men of his own faith and regiment. If he risked his life in looking after Ulster Protestant soldiers once, he did it a hundred times in the last few days. The Ulstermen felt his loss more keenly than anybody, and none were readier to show their marks of respect to the dead hero priest than were our Ulster Presbyterians. Father Doyle was a true Christian in every sense of the word and a credit to any religious faith. He never tried to get things easy. He was always sharing the risks of the men, and had to be kept in restraint by the staff for his own protection."

"He did not know what fear was, and everybody in the battalion, Catholic and Protestant alike, idolized him," writes an officer of the Dublin Fuseliers. . . . "He loved the men and spent every hour of his time looking after them, and when we were having a fairly hot time in the trenches he would bring us up boxes of cigarettes and cheer us up. The men would do anything he asked them, and I am sure we will never get another padre like him. Everybody says that he has earned the V. C. many times over, and I can vouch for it myself, from what I have seen him do many a time. He was asked not to go into action with the battalion, but he would not stop behind, and I am confident that no braver or holier man ever fell in battle than he."

On Father Doyle's death he was recommended for the Victoria Cross by his commanding officer, his brigadier, and by General Hickey, but grateful England apparently found his "triple disqualification of being an Irishman, a Catholic, and a Jesuit," quite insuperable. Father Doyle's fellow-countrymen, however, both Catholic and Protestant, appreciated thoroughly his sterling virtues, and when his praises were the theme, forgot their religious differences. Father Doyle's saintly life and heroic death have won for him, his friends believe, a priceless heavenly guerdon, and they feel that he is still a zealous promoter of peace and reconciliation among all Irishmen, and that he is now fervently praying for the restoration of freedom to his beloved country.

ITALY. *Priests in the War and Ours.*— Some interesting statistics are furnished by the Roman Consistorial Congregation regarding the priests who took part in the war in Italy. Some 24,446 ecclesiastics served with the colors; of these 1,582 were officers, 2,400 were chaplains, 17,581 were soldiers. Of the total, 845 are dead, several are severely wounded, causing mutilation or invaliding them from their sacred functions, and 1,243 have been decorated. The Jesuits were, as usual, conspicuous for their bravery and their activity. Of 265 members of the Order serving, 22 were officers, 33 chaplains, 10 were wounded, 13 killed and 6 decorated. The Capuchins sent 1,900 religious to the war, of whom 1,033 were priests. They lost 73 killed and 70 wounded, while 152 were decorated, 54 held commissions

and 158 were chaplains. As will be noticed from these figures, the majority of the Italian priests serving had to do their work both as soldiers and priests, for the proportion of duly accredited chaplains was very small to the ratio, and so the men of the trenches, the men who fought without coats or blankets, on the mountains, and who endured untold hardships and privations from bad equipment and poor commissariat, in the rigorous winter climate of the high mountains, often gave their comrades spiritual consolation when all other consolation lacked.

An Anti-Clerical Outburst.— On August 10, the people of Albano took forcible possession of the large Jesuit house on the road to Arriccia. Women, too, were at the head of the invaders. The house in question had been in government hands for war purposes, and it seems that before re-occupation the Jesuits were waiting for it to be put in order, always a long process in houses which have been given over for use as hospitals or barracks for convalescents, as were so many religious houses during the war.—*Tablet*, London, August 21, 1920.

JAMAICA. KINGSTON. *Father F. X. Delany Appointed Superior of the Mission.*— Father Francis X. Delany has been appointed superior of the mission in Jamaica, by a decree dated Rome, June 23, 1920, and announced here on August 9. He has been acting superior since the elevation of His Lordship, Bishop O'Hare, to the episcopacy.

JAPAN. *The Catholic University of Japan.*— The feast of Pentecost was made the occasion by the Catholics of Tokyo for showing their appreciation of the work that is being done by the Catholic University of Tokyo. A meeting of the Catholics of the city was held in the assembly hall of the university, where the students had prepared an exhibit representing the history of Catholicism in the Japanese Empire. A representative gathering of Catholics from the capital and adjacent cities witnessed an interesting program. The meeting was addressed by the president of the university, by professors Nagai and Torie of the Tokyo Imperial University, and by Commander Yamamoto of the Japanese Navy. In their speeches these leading Japanese Catholics emphasized the fact that the Catholic University of Tokyo has been a source of inspiration to the Catholic minority in the Empire, a minority outnumbered eight hundred to one by the non-Christian population. The university was established six years ago by direction of Pius X. Its interests are dear to the heart of the present Holy Father.

MISSOURI PROVINCE. *Arrival of Very Reverend Father Visitor, Father Everard Beukers.*— No event of the past months, or even years for that matter, is of greater interest and importance to the members of the province than the arrival of the Very Reverend Father Everard Beukers of Holland, who has been sent by Father General as Visitor of the

Missouri Province. Father Beukers landed at New York, Monday, August 23, and was met there by Father M. J. O'Connor, who acted as his Socius during the visitation. He reached St. Louis on Tuesday, August 31, and was modestly, yet heartily, received by the community. Father Visitor soon made himself known as a true son of St. Ignatius, whose kindliness and good humor, added to many manifest spiritual qualities, attracted the hearts of all who met him. He visited the theologians at evening recreation on September 2, and the philosophers the next day, after dinner. Father Beukers did not open his formal visitation while at St. Louis. He spent the feast of our Lady's Nativity at Florissant, and left the following day to begin the visitation of the Indian Missions.

Our Very Rev. Father Visitor's years of work in the Society have offered him singular opportunity to fit himself for the very important charge now vested in him. Both in variety of occupation and quality of service demanded by the assignments which have fallen to the lot of Very Rev. Father Beukers, that opportunity has been a rich one.

Entering the Society in 1890, after the initial experience common to us all, he was sent for his philosophy to Stonyhurst. In his teaching years, besides the lessons that come to one in the classroom, he had occasion to profit as well by the wisdom that prefects draw from their troubles.

His tertianship he made as Socius to the Master of Novices, a charge he held for two years. Then followed two years as Minister in the Novitiate, and two more in the same office in a college. Two years, too, Very Rev. Father Visitor served as Socius to his Provincial, after which he was named Rector of the Theologate at Maestricht, which position he filled for three years. Father Visiter was in Maestricht during the trying days of the opening of the World War by the invasion of Belgium, and it is of interest to know that, in company with certain distinguished countrymen, he made an auto trip through the devastated district just after the sacking of Louvain to bring comfort and sympathy to his suffering brethren in Liege and Louvain.

Finally, thus equipped and prepared, upon the election of Rev. Father Oppenraaij, at the time Provincial of Holland, to be German Assistant, Rev. Father Beukers was named as his successor to rule the Province. Father Visitor still holds this position, having received leave of absence in this his sixth year in that office, in order to discharge the duties of Visitor to the Province of Missouri.

CHICAGO. *St. Ignatius College—Golden Jubilee.*—On June 14, St. Ignatius College, Chicago, celebrated its Golden Jubilee. The festivities were inaugurated by a Solemn Pontifical Mass at ten o'clock in Holy Family Church, at which His Excellency, Most Rev. John Bonzano, D.D., Apostolic Delegate, was the officiating prelate. The assistant

priest was the Rev. George McCarthy; deacon, the Rev. Bernard Brady; sub-deacon, the Rev. Martin McEvoy; masters of ceremonies, the Rev. William Trentman, S. J., and Mr. John Foley, S. J.

Deacons of honor to the Apostolic Delegate were the Rev. Maurice Dorney and the Rev. James Kearns. Deacons of honor to His Grace, the Most Rev. George W. Mundelein, D.D., were the Rev. Joseph A. Glennon and the Rev. John Dettmer. Deacons of honor to Bishop Dunne, of Peoria, who preached the jubilee sermon, were Rev. Father Provincial, Francis X. McMenamy, S. J.. and Rev. Daniel Luttrell.

Bishop Dunne is an alumnus of St. Ignatius. He had been the jubilee orator at the twenty-fifth anniversary of the college in 1895. In his golden jubilee sermon, Bishop Dunne spoke of the vast proportions of the work of Jesuit educators the world over. Then, after reviewing the splendid results the church at large had accomplished for education among all ranks of society, and commenting on the excellent present condition of her teaching forces as compared to the much depleted ranks of public institutional teachers, he dwelt at some length on the great importance of providing adequate educational facilities of the genuine Catholic type for all higher branches and courses.

In conclusion Bishop Dunne said:

"For half a century, St. Ignatius College has carried on the work of education. In that period she has sent forth into the life of this great metropolis her sons whom she has trained in Catholic truth and practice, and whom she has prepared to take their places as worthy citizens of the nation. To-day these loyal and grateful sons,—prelates, priests and people, turn to salute and congratulate their Alma Mater to whose watchful care and training may be ascribed in a large degree whatever success they may have attained.

"I would give utterance on this festive occasion to their rejoicing and thanksgiving, as well as express the congratulations of Chicago's Catholics, who owe a debt of gratitude to the Jesuit Fathers, not only for the splendid service of St. Ignatius College, but also for the inestimable work of the Holy Family parish schools in the cause of christian education. May this college, to-day rich with the achievements and honors of fifty years, take up with renewed courage, strength and enthusiasm the noble mission to which it is dedicated. At the celebration of its Diamond Jubilee, may the good Lord grant that the fruits of its labors be augmented a hundred fold!"

The large edifice, but recently tastefully decorated and fitted out with a splendid system of illumination, was well filled during the services by students and parishioners past and present, who had never before witnessed so solemn a function in the church of the Holy Family. Impressively

vested church dignitaries, the long rows of surpliced clerics, the rich color of episcopal thrones, with the stately, soaring high altar crowned with its beautiful painting of the Holy Family—the whole radiant in a glow of many lights,—was well calculated to leave vivid and lasting memories on all who were witnesses of the solemn and striking services.

After mass, dinner was served to the numerous clerical guests in the sodality hall. His Grace, Archbishop Mundelein, paid a tribute to the work of St. Ignatius College during the past fifty years, and dwelt especially upon the fact that so many excellent priests of the Archdiocese of Chicago had received their training at St. Ignatius.

The diocesan *New World*, describing the celebration, in its issue of June 18, inserted the following paragraph of commemoration of the school and its work:

"Through the many years of its existence the historic Jesuit college has been the mainstay of higher education for young men. The most prominent of Chicago's citizens look back to their connection with this institution. Especially noteworthy is a review of their graduates who are now in the priesthood. Between four and five hundred are thus enrolled."

PRAIRIE DU CHIEN. *Campion College Catalogue.*—The catalogue of the college department of Campion College marks a distinct advance in the catalogues of the colleges of the province.

Since 1901, when with some trepidation, the schools of philosophy and divinity, with the names of their respective students, were first inserted by Father John Burke in the St. Louis University catalogue, there has been a gradual progression in our catalogues, conforming them more closely to the standard of American colleges.

Campion now takes a step, or several steps in advance, and in a neat catalogue of 115 pages, seems to reach the goal toward which we have been all too slowly tending, but which timidity and possibly a lack of appreciation of its importance, if not of its necessity, have heretofore made unattainable.

Perhaps the most notable innovation in this catalogue is the academic history of the officials and of the teaching staff of the college.

CLEVELAND. *Father Hackert's Booklet on "The Bona Mors."*—The attention of directors of the Bona Mors is called to Father Hackert's recently issued "Three Suggestions from a Bona Mors Director." It has the following foreword from Very Reverend Father Provincial, Francis X. McMenamy: "The spiritual vigor of a parish depends in large measure upon the success of its religious societies. One good society ably conducted can vitalize the Catholicity of a parish. The "Bona Mors" is a society of the kind. It has power to awaken and keep alive faith and devotion. But

it must be ably conducted, i. e., it must have a director who is interested, well-informed, energetic and perservering. To the efforts of a director of this kind our Catholic people respond generously and without fail. In this little book we have some practical suggestions for the practical management of a Bona Mors society. They outline the working plan of a director who has had uncommon and uniform success through long years of managing a society of this kind. May we not fervently trust that the help and inspiration contained in his words will do much towards reviving our societies of the Bona Mors where they may be languishing?"

Father Hackert's object in publishing the booklet is to "offer these few suggestions in the hope that they will *stimulate other directors to report their efforts* so that all may *work with renewed zeal* toward the end desired by the late Very Rev. Father General F. X. Wernz, s. j., that, namely, of restoring one of our great confraternities to the place it should occupy in the salvation and sanctification of souls."

Laymen's Retreats at Brooklyn, Ohio.—The retreats at St. Stanislaus' during the months of July and August of this year were better attended than ever before, and were marked by the zeal and earnestness of purpose of former years. Two for priests and six for laymen filled up all the time available for retreats. Of these, two for priests of the Columbus Diocese were conducted by Father Stritch, two for laymen by Father Van Rossum.

The daily order of these annual retreats for laymen is rather a strenuous one. Five talks each day afford the men ample matter for consideration and reflection. One feature highly appreciated by all the retreatants is the recital of the rosary in the woods, on the way to the various shrines, before each of which an appropriate hymn is sung. The same feeling prevails regarding the devotion of the way of the cross, which is also conducted in the woods. A stanza of the Stabat Mater is sung after each station.

There is scarcely any need of insisting on a strict observance of silence, since tradition to this effect has grown up at Brooklyn, and the newcomers are initiated into the idea by the good example of those who have made the retreat on former occasions. Strict silence is observed during the whole period of the retreat. Experience has shown that the men very much prefer this to any other arrangement. The reading at table during the three meals is followed with marked attention on the part of the men, as is evidenced by the number of inquiries as to the price, publisher, etc., of the book being read.

This year the exercises were attended by no less than ten doctors, as many lawyers, and a very much larger number of men holding positions of importance and influence in the business world.

The enthusiasm of the men at the close of the exercises can scarcely be described. Not seldom does it happen that

they are unable to master their feelings when speaking of the happiness and peace of mind and conscience which they have found through making the retreat. Not a single one but declares that he will make the retreat the following year if at all possible.

The total number of laymen for this year's retreats was 231. Were time and room for their proper accommodation available, this number could be trebled without difficulty. As it is, very many applications have to be refused owing to the limited number of rooms at the disposal of the director. May Divine Providence hasten the day when we shall have houses near all our large cities devoted exclusively to retreats.

ST. LOUIS. *His Paternity, Very Rev. Father General Approves the Province News Letter.*—His Paternity has written twice to Very Rev. Father Provincial, commending the *News-Letter*. "Laetus accepi primum numerum *News-Letter* istius provinciae, magnopere enim iuverit, ut S. Pater Ignatius in Const. p. 8, c. 1, n. 9, et RVa in procemio scripsit, ad unionem animarum et zelum apostolicum promovendum." . . . "Pergratum mihi est istius provinciae *News-Letter* legere, vehementer enim gaudeo quod per has litteras aedificantes quæ ex parte litteras menstruas RVae complent, accuratius cognosco quæ apud vos ad maiorem Dei gloriam fiant."

Committee Report of Studies.—The report of the committee on the course of studies, June, 1920, is perhaps one of the most important documents issued by the Missouri Province for the regulation of studies. It marks a new era or departure in many respects.

Entrance requirements, as well as those for graduation, are more precisely determined, and the quality and character of the work leading to a degree are set forth in the terms of the modern college catalogue.

Major and minor courses are explained and insisted on. These are but a modernization of the ratio, in which Latin was the principal or important subject, with the other branches as subsidiary. Father Rudolph Meyer, in the first courses of study compiled for the province, emphasized *principal* and *accessory* branches; but Greek, mathematics, English and science, as well as Latin, all strove for recognition as principal branches, until the student became burdened and bewildered with so many studies that thorough work and consequently scholarship were almost impossible. With one bold sweep the transformation is made. It is true that major and minor courses apply chiefly to junior and senior classes, but the fundamental idea, few studies and thoroughness, is adhered to in the other classes.

Nearly two hundred courses are noted and explained and their credits assigned. Valuable suggestions are offered as

aids in preparing college catalogues. The chapter on degrees is especially timely and sane.

An Addition to the Scholasticate.—An addition to our scholasticate buildings at St. Louis was made during the past summer when the Fraley mansion was purchased by the Province. The prospect of a greater influx of theologians and philosophers necessitated additional housing accommodations. The newly acquired property is located at 3650 Lindell Bl., a short distance from the theologate, and has a 125-foot frontage on Lindell, with a depth of 218 feet. The structure is three stories high, and contains twenty-one rooms. It was erected forty years ago, at a cost of $85,000, and was purchased by the university for $35,000.

The rooms were refitted, extra baths and toilets installed, and the present occupants took possession of their new home soon after the beginning of classes. Philosophers occupy the top floor, theologians the second, while the editorial staff of *The Queen's Work* have their residence on the ground floor. Father Hugh F. Sloctemeyer is the present minister. A feature of the addition is a tract of ground in the back-yard sufficiently large to serve for two tennis courts.

Gift of $50,000 to the University by Mr. Edward R. Stettinius.—The largest single gift that has yet been announced in the university's campaign for $3,000,000, is that of $50,000 by Edward R. Stettinius, of New York. Even those of us who have never seen Mr. Stettinius may be able to recall the picture of *Elma* that hangs, as it has hung for many years, on the walls of the Philalethic Hall. The character of Elma himself is Stettinius, then a lad in the academy. After six years at the university, he went into business in Chicago, transferring thence to New York, where he connected with the John P. Morgan firm. During the war he was called upon to do the purchasing of American ammunition for the allies, and as these purchases ran into millions and millions, he was written up as the "World's Greatest Buyer." When America itself went into the war, he became second assistant secretary of war, and rendered such distinguished service as to have merited special honors for his work.

The University Centennial Pageant.—As recorded from the seat checks turned in, the attendance at "Alma Mater," the St. Louis University Centennial Pageant, at the Odeon, May 20, 21, and twice on the 22nd, reached a total of 6,642 persons. Though expenses were large, a profit of $3,000 was realized. It is safe to say that every one who attended was delighted; the pageant was an artistic triumph. The hundred years of achievement of the University were summarized in the graphic manner possible only to the drama. The composition was noteworthy for selection of significant details and rigid economy of speech, depending altogether on the suggestive power of allegory to convey its message.

Opening with a powerful scene showing St. Louis and the West in the grip of Evil, and his servants, Ignorance, Irreligion, Fear and Superstition, the action turns suddenly to Belgium, who hears the captives' cry for help and sends Religion and Learning to the rescue. Alma Mater is born, and as she grows to womanhood, increases in influence, sending forth noble sons. Evil turns all his forces against her, sending Cholera, Civil War, Prejudice, over all of whom Alma Mater triumphs. Then when she is at the height of her glory, Belgium calls on her for help against the attack of War, and Alma Mater sends her sons to repay the debt of a hundred years standing. In the closing scene she sits in poor garments, for though she has given generously, she has received nothing. In answer to her plea, Wealth and Power came forward and kneel before her, pledging their assistance.

Every feature of the production was matter of enthusiastic comment.

Medical Activities at St. Louis University.—Announcement has been made that the St. Louis University School of Medicine has been selected by the Federal Vocational Board as one of the institutions at which the World War veterans will be offered courses. A series of courses for practicing physicians of the Southwest has, furthermore, been opened at this same school, with a registration of more than one hundred. It is the first time in the history of St. Louis that an organized attempt has been made to attract the physicians of the Southwest to that city for the purpose of pursuing post-graduate work during the summer and winter months. Extensive courses for physicians desiring to specialize on the ear, nose and throat, in general surgery, internal and laboratory medicine, feature in this year's summer school. In co-operation with the St. Louis Chamber of Commerce and the Association of Clinics, and in connection with its $3,000,000 Centennial Endowment campaign, the School of Medicine of St. Louis University has thus undertaken a well-organized and concentrated movement to make the city of St. Louis one of the world's leading medical centers.

South Dakota. *Indian Congress at Holy Rosary Mission.*—Holy Rosary Mission was the scene this summer, July 18th-20th, of the annual congress of the Catholic Sioux of South Dakota. More than three hundred tents were scattered over the hills surrounding the mission school, and in the valley a great bower of pine branches was erected for the accommodation of the crowds during the official ceremonies of the convention.

Every morning there were Masses in the church from five to seven o'clock and a late Mass in the bower at nine. During the remainder of the day much time was devoted to private catechetical instruction and to the hearing of confessions. The Indian catechists are of invaluable assistance in this work. Besides instructing many of the converts,

they are tireless in seeking out and leading to the priest those who stand in special need of his services. They are well-instructed, apostolic men—true lay apostles, zealous for the spread of the kingdom of God, and successful in a way that is at times astonishing.

Throughout the afternoons and evenings the general meetings were carried on under the direction of the officers of the congress: President, Charles Jones; Vice-President, John Apple; Secretaries, Joseph Horn Cloud and Bad Wound. These men were officers not in name only, but in fact, presiding at the meetings and directing the entire congress with zeal and ability. Questions bearing on the religious and moral welfare of the Indians, such as the education of their children, the school, the Christian family, divorce, dangers to the faith and morals of the people were thoroughly discussed, and a number of practical resolutions were adopted. Both men and women take part in these discussions, and to witness their intelligence, energy and genuine eloquence, even when one is ignorant of their language, is nothing short of inspiring. The audience, seated in a circle on the ground, the men on one side, the women on the other, listen for hours at a time and give unmistakable evidence of their interest and satisfaction by repeated exclamations of Hauh! Hauh! and the clapping of hands.

After the late Mass, July 16, Bishop Lawler, of Lead, S. D., formally inaugurated the congress with a short address. At three o'clock the same day, his Lordship confirmed a class of eighty-seven candidates, most of whom were adult converts to the faith.

New Orleans Province. New Orleans. *The High School.*—The High School opened this year with 325 boys, and at the present writing has about 435 in actual attendance. This is considered a very fine attendance, for, while the number of boys is only about fifty in excess of last year, this year we have dropped two of the lower classes in the preparatory department.

Rev. Father Norbert de Boynes Appointed Visitor.—During the summer it was officially announced that Rev. Father Norbert de Boynes, of the French Province, will be visitor to our Province. He is at present engaged in similar duties in the Maryland-New York Province.

Diamond Jubilee of Father Albert Wagner.—On August 10, Reverend Albert Wagner celebrated his diamond jubilee as a Jesuit. At the request of the jubilarian there was no celebration in his honor. Father Wagner was born in Louisiana, but went to France at the age of four. There, after a college education, he entered the Tolouse Province of the Society. After his philosophy, he was sent to the New Orleans Mission, where he spent three years in Spring Hill College, and one year at the Baronne Street College in New

Orleans. His theological studies were made in St. Beuno's, England, followed by tertianship in Paray-le-Monial. He returned to the New Orleans Mission in 1880, where he has divided forty years of useful service between Florida, Mobile and New Orleans.

Golden Jubilee of Father Nicholas Davis, S. J.—On Tuesday, September 7, Father Nicholas Davis, S. J., celebrated the fiftieth anniversary of his entrance into the Society of Jesus.

The honored jubilarian was born over seventy years ago, on January 27, 1850, in Trim, County Meath, Ireland. Accepting the call of the Master, he entered the Jesuit novitiate at Milltown Park, Dublin, on September 7, 1870. He remained there till June of the following year, when he was sent to Lons-Le-Saulnier, France, to finish his novitiate and spend two years reviewing the classics. In 1874 he came to America, and for five years taught at the Immaculate Conception, Baronne street, and at Spring Hill College, Mobile, Ala. After this he went to Woodstock College, Md., where he made three years of philosophy and four years of theology, being ordained on August 29, 1885. Returning South, he spent two years at Spring Hill College as secretary, and then went to Tronchiennes, Belgium, to make his tertianship. Returning to America the following year, he spent twelve years at the Immaculate Conception, being variously employed as secretary, vice-president of the college and treasurer of the New Orleans Province. The following thirteen years were divided between Spring Hill College and Augusta, Ga., during which time he was engaged in teaching and again as secretary and treasurer, after which he returned to New Orleans in 1914, and has since been employed in his favorite occupation as treasurer.

His many friends gathered around him on the day of his jubilee, Tuesday, September 7, to congratulate him on having given to the service of the Lord fifty golden years of his life as a Jesuit.

NEW YORK. FORDHAM—*The Drive for Fordham University.*—After seventy-nine years' service in the educational field, Fordham University makes the very modest appeal for $1,000,000. In a clean-cut statement, the President of Fordham asks the friends of the college for enough money to put up a new science building and a building for library and administration purposes. Two buildings are needed and needed badly. It has been calculated that both buildings can be constructed for $500,000, leaving an endowment fund of $500,000. It is not proposed to wipe out this debt, as the interest can be met from year to year. In his statement issued on commencement day, the Rev. Edward P. Tivnan, S. J., President of Fordham, pointedly remarked: "We fortunately do not

face a great budget for professional salaries. Jesuit teachers find their reward in terms other than money. With a few exceptions, our faculty and administrative force labor for the pure love of serving God."

Graduate School—A Special Course in Apologetics.—A special course, for priests only, was begun Thursday, October 14, 1920, in the class rooms of Fordham University, 28th floor, Woolworth Building, New York City. The lectures are given on Thursdays from 10.30 to 11.30 A. M. The course carries academic credit which may be applied towards the A.M. or PH. D. degree by priests possessing the baccalaureate degree. The list of lectures follows.

First Semester: The Divine Ambassador; lecturer, Rev. John T. Langan, S. J.—Revelation and Apologetics, Historical Criteria and the Five Historical Books of the New Testament, The Authorship of the Acts and the Synoptic Gospels, The Author of the Fourth Gospel, The Integrity of the Five Historical Books of the New Testament, Historical Value of the Synoptic Gospels, Historical Value of the Fourth Gospel, Historical Value of the Acts of the Apostles, Jesus of Nazareth, The Wonder Worker of Galilee, The First Born of the Dead, Modern Infidelity and the Resurrection, The Miraculous Propagation of Christianity, The Witness of the Martyrs.

Second Semester: The Church of Christ; lecturer, Rev. William J. Duane, S. J.—How shall we know what the Divine Legate taught? The depositary of this teaching; Founding of a Society. The Ecclesiastical Hierarchy; is it an evolution? Who is the Head of Christ's Society? What is the nature of his power? Is there an obligation to enter this Society? Characteristics of this Society, Its Apostolicity, Its Unity, Its Sanctity, Its Catholicity. Where is the society which answers this description? Is the Roman Pontiff infallible, and when?

St. Francis Xavier's—Mission for the Deaf Mutes.—Last spring, Father Hugh A. Dalton, S. J., moderator of the Xavier Ephpheta Society, had a mission conducted for the deaf mutes from May 9 to 16. The following excerpts from an article entitled "A Great Mission to the Deaf," published in the June, 1920, issue of *The Catholic Deaf Mute*, tell of its gratifying results: "The greatest mission for the deaf ever held in any church, anywhere, was that given to the deaf mutes of New York, who are connected with the Ephpheta Centre in St. Francis Xavier's Parish. During the mission fully 1,000 deaf mutes benefitted by the mission. At no service did the number reach that figure, but some attended one, two or three evenings, and were prevented, somehow, from attending every night. The ushers, who knew almost every deaf mute in and around New York, were amazed at the appearance of so many whom they had either forgotten

or thought were dead. The occasion proved to be the reunion of long separated friends.

"Each evening after the sermon, Benediction of the Most Blessed Sacrament was given by Father Dalton. At the close of Benediction, another Father led in the singing, in signs, of the "Divine Praises," "Holy God, We Praise Thy Name," or a hymn to the Blessed Virgin. The attendance was large every night, though some days were rainy or dismal and cold. Some came directly from their work; others had to neglect their supper and take a long ride to be on time. Some came from out of town and boarded in New York for the week. Many came every night from points within a radius of thirty miles. The five boroughs of New York were well represented. Nassau County, on Long Island, had deaf mutes at the mission. Bay Shore on the south side of Long Island and Bayside on the north shore had their representatives. Staten Island was well represented, while Newark and Jersey City had their quota every night. Poughkeepsie, Yonkers and other upstate points were not missing in the representation."

St. Ignatius Church—Golden Jubilee of Father John W. Fox.—Father John W. Fox, of St. Ignatius Church, was, on September 16, enrolled among the distinguished sons of the province, and of the Society, who have lived and toiled for fifty years in the service of the Master. 1870 and 1920 are the memborable years within which untold good has been done for God, and for the neighbor and innumerable graces have been showered on this faithful servant's head. A life of unostentatious labor in many varied fields it has been, of quiet but effective work to the greater glory of Him to Whom he had given his promises and his life. It was fitting, therefore, and in accordance with his wishes, that the humble years of well-doing should be crowned by as quiet and and simple recognition of the heaven-blessed labors of this well-beloved son of our mother, the Society. For Father Fox, these fifty years, has pursued his way far from the haunts of men; unobserved, almost unknown, save by those in whose interest he strove. The world knew him not; he had long since learned to despise it.

Those who are acquainted with the reverend jubilarian know of his ceaseless activities during his long career in religion; but it was helpful, encouraging, to hear the story as it was told at the simple community reception given in his honor when came the fiftieth year. The only surviving member of his entrance day, this Nestor did not lack for friends who loved him in the early days, and they came to bespeak his praises and tell of the beginnings of a work that still goes ceaselessly on. In song and story, in prose and verse, in reminiscences not devoid of humor, the old and the young made Father Fox feel that the Society fails not to appreciate her sons, forgets not the sacrifices made and the

labors undergone. And so there passed in review, expressed in loving, tasteful speech, and beginning with Reverend Father Rector's feeling acknowledgment of the jubilarian's loyalty and worth, vivid recollections of early years, of novice days and days in the Collegium Maximum, memories of Canada and Belgium and England, and wonderful tales of devoted service in his native land. Whether as instructor in the sciences, as minister, as treasurer, as director of schools or as rector, he was ever earnestly at work for the Master, and ever cheerfully working. He has come down to us with a precious record of duty well done, gloriously, religiously done.

The whole story was told, and our dear friend stood up manfully before the praises of his brothers, young and old. But we thought we saw a weakening when the little ones of the parish school, at their reception, called him thither and there sang and spoke in his honor. It was touching to see the lambs of the flock, whom he loves while he directs, and who love him dearly, testify this, their love for him. And Father Fox, affected visibly, could but stammer out his heart's thanks and give them his blessing and hurry away.

Kohlmann Hall—A Change of Mission.—We take the following from *The Pilgrim* for October, 1920.

"The Holy See had assigned us the Bombay-Poona Mission of India as a field of labor. We wrote with enthusiasm of the needs of India; our American Jesuit priests were eager to go, and superiors were bending every energy to carry out the wishes of the Holy Father. Ten were ordered to proceed at once to our new mission. They applied to the British authorities to enter India, and waited patiently for months and months, but received no definite answer. At last, two young scholastics were refused permission. No reason was assigned. The applications of the priests, endorsed by some of the most prominent Americans in national affairs, received no reply. Then came rumors from India and France that England had determined to keep Catholic missionaries of allied and neutral countries from entering her possessions. In a communication to the *Osservatore Romano* of April 28, 1920, Father Tragella called attention to the fact that the procedure followed by the English Government was "in opposition to the authority of the Holy See and done without the consultation which was provided for in the modification of Article 438, of the Treaty of Peace, when Archbishop Ceretti was in Paris, and promised in the note of Mr. Balfour, of June 6, 1919."

"While we were waiting to see what England's answer would be to the wish of the Holy Father that American Jesuits should be sent to India, the following letter appeared in *The Catholic Herald of India*, May 12, 1920:

'My pessimistic foreboding has been challenged. This was to be expected, as none of us knows anything of the

future. But I will say this much for my prophecy, that every sign at present points to the fact that before fifty years are over, we shall not find a single European missionary in India. There is no need of calling in the assistance of revolution or persecution to substantiate this statement. It will probably be done very smoothly, very politely, with plenty of political reasons to back the measure, and by that time everybody will take it for granted that it should be so.

"And this may be readily granted, as at the present moment the expulsion of missionaries goes on under our very nose without any protest from the public. We are being quietly schooled to it. Our first lesson began with the expulsion of all German missionaries. We all submitted to it for very grave reasons, no doubt, but the measure, none the less, will soon be reckoned as the greatest calamity that has befallen any missionary of any nation. The expulsion of foreign missionaries has been erected into a principle, and the principle is already being acted upon. Take the case of Mosul. The Mosul diocese was manned by French Dominicans. No sooner did Mosul pass under the British mandate than it was taken as a matter of course that the French Dominicans should not return, and at present the vacancy has been filled up by one single British Dominican. Another instance. American missionaries were asked to take over part of the Allahabad diocese and the vicariate of Bettiah. They have not come yet, and many hold that they will never come. The rumor is abroad that the British Government is objecting to their nationality. Why it should be so, I do not know, as the British Government does not seem to object to the nationality of American Baptists and Lutherans. If the rumor is confirmed, we shall all of us take it very quietly and with perfect grace.'

"The outcome has been that American Jesuits of our Maryland-New York Province are not to go to India. Orders have come from Rome to send as many priests as possible to the Philippines. 'God will hear the prayers of those who love the church in the Philippines.' Was it a prophecy?"

Les Nouvelles Religieuses, Paris, August 15, 1920, in an article entitled "*Le sort des missionaires étrangers dans les colonies britanniques*," after stating that the government of London will be the first to regret its present policy towards Catholic missionaries, adds:

"We believe that these measures, without in the least obtaining the advantages which are hoped for, will cause a serious prejudice to the rights of the Holy See and to the Catholic apostleship in the Indies."

OSWEGO. *Laymen's Retreat.*—The Rev. Terence J. Shealy, S. J., spiritual director of the Laymen's League for Retreats and Social Service, paid his second visit to Oswego, N. Y., last week-end of September, to conduct a retreat in that district. Some years ago, Martin Joyce, of that city, had the good fortune to accept an invitation to make a retreat at

Mount Manresa, Fort Wadsworth, Staten Island. Like all who avail themselves of the privilege, he was greatly impressed and deeply moved by his experience. The cycle of another year found him again at Mount Manresa seeking the refreshment of body and mind and spirit that his first retreat had given him. He found the second even more comforting, more instructive, more satisfying. Mr. Joyce wished his friends to experience what he had experienced, and, remembering the tale of Mahomet and the mountain, he determined to bring the retreat to his friends in Oswego. The priests and laity joined most heartily with him in this undertaking. At length his efforts were rewarded, and on October 17, 1919, Father Shealy conducted the first retreat in Oswego. The retreat was so successful in every way that Father Shealey promised to return in 1920. This promise he carried out last week.

Upon arrival at Oswego, Father Shealy found several automobile loads awaiting him at the depot. Evening was coming on, and he was whisked away from the noise, bustle and distraction of the city, out through the wilds of nature, to a hotel at Mexico Point, on Lake Ontario, opposite Kingston. In this spacious hotel, logs burned cheerfully and snapped merrily in the open fire-places. A bountiful repast was spread in the dining-room. The house was filled to its utmost capacity with retreatants, led by the beloved pastor, Father Hopkins, Mr. Dougherty and Mr. Joyce. Extra beds and bedding had been carted some twenty miles from the city, as well as a piano and pews from the city churches; an altar and stations of the cross had been erected, vestments were at hand, and none of the numerous requisites which might contribute to make the spot an ideal place for rest and comfort, as well as for seclusion and retreat, had been overlooked.

YONKERS. For the first time in the history of the novitiate, vow days were celebrated this year on St. Ignatius' Day, the Assumption and Our Lady's Nativity. Previously it was feared that the coming of the postulants, on or before these days, would crowd the house too much, unless the novices due to take their vows vacated and left for Poughkeepsie to take their vows there. But the crowding that resulted this year, when the experiment was tried, did not inconvenience anybody. In fact, the novices were so jubilant over the permission to take their vows at the altar of their noviceship, that they were prepared and happy to endure any inconvenience and make any sacrifice. The many joyous scenes of these vow days will never be forgotten, but will serve to encourage the hopeful ones who live in expectation of the same happiness, while the memory of those days will brighten all the years of labor and sacrifice for which the vows prepared and consecrated the novices of 1920.

The crops and harvest of this year are very plentiful. In fact, with so many limitations on hours given to such work

as farming and harvesting, it is impossible to save all the crops. A silo has been erected, and will prove one of our most saving features during the winter and early spring. The herd of Holsteins has been augmented by three of that stock from the farm at Auriesville, thanks to Father Mullaly's kindness.

The woeful lack of books from which the whole community suffered for a year or more, has been relieved by gifts, great and small, of books of many varieties, especially for the novices' library.

PHILIPPINE ISLANDS. *A Bishop, of India, Joins the Leper Settlement.*—On February 25, Rev. Father Peter Vigano, S. J., sailed from Manila for the leper island, Culion, which is in charge of Jesuit Fathers. This simple statement covers the record of a remarkable man, who, with apostolic humility and zeal, has taken off the Episcopal Cross of a Bishop to end his life ministering to lepers.

Father Vigano was born in the diocese of Milan, Italy. In early youth, he entered the seminary for foreign missions of his native city. In 1880, he went as a missionary to India, where, on January 23, 1897, he was consecrated Bishop of Hyderabad. After ten years of pastoral work, he returned to Italy, at the request of the Holy Father, Pius X, to take charge of the Society for Foreign Missions in Milan. On the death of the Pope, Monsignor Vigano began to long for a life of more active work for his Divine Master, and at last he was permitted to relinquish his episcopal charge. He entered the Society of Jesus in June 20, 1917, being then in his 60th year. After his noviceship he was sent, at his own earnest entreaty, to the leper island of Culion in the Philippines. There he will be able to find an outlet for his ardent zeal.

There are about 4,000 people infected with the plague, in this little island of sorrows, longing for the spiritual assistance of the Catholic missionary. In Culion, the heroic Father Vigano will have to undertake the study of two new Philippine languages; but he is healthy enough, and not to be daunted by earthly difficulty.—*Catholic Press.*

POLAND. POSEN. *Our Fathers in the Archdiocesan Seminary.*—The city of Posen, which is the metropolis of the ancient historic Greater Poland, and of the former Prussian Province of Posen, is rapidly adapting itself to the new conditions consequent on its return to the territory of the Republic of Poland, and the vast numbers of Catholic Poles who are coming back from foreign countries. The religious orders are coming back as rapidly as accommodation can be found for them. Four Jesuit Fathers have arrived to take over the spiritual direction of the archdiocesan seminary. The Ursuline nuns have secured a very fine house and grounds in a beautiful situation, where they have established a convent and opened an academy. Already they have about 100 pupils attending the school. The Catholics of the arch-

diocese, and particularly the members of the ancient country families, have shown the greatest pleasure at the return of the Ursulines, and have contributed practically everything needed for the equipment of the new academy, In the suburbs the Sisters of the Sacred Heart and the Polish Nuns of the Resurrection have both opened convents of their respective orders.

WASHINGTON. *The New Parochial School.*—The school will cost about $215,000. The sum of $92,500 has been paid in the first campaign, and $76,000 on the second campaign, up to October 1, 1920. There are three more payments, and we hope by next April to be able to pay the contractor in full. The expenses of the second campaign were about $16,000, so that we have only $60,000 available so far from the second campaign. This, with the amount raised from the first campaign, makes $152,500. Their is $62,500 still due the contractor. The money has been coming in regularly on the pledges from the vast majority of contributors.

The College.—Gonzaga College High School re-opened on Monday, September 13, with a splendid increase over last year's number. Practically every parochial school, as well as a great many public schools in the disrrict and suburbs, was represented in the new registration.

The Cadets.—Repeated enconiums have been bestowed upon the cadets by leading military authorities who have seen them on parade, but perhaps the most gratifying testimony to their efficiency is contained in the following letter received from the Secretary of War, the Hon. Newton D. Baker:

WAR DEPARTMENT,
Washington, May 12, 1920.

President Gonzaga College,
19 "I" Street, N. W., Washington, D. C.

Dear Sir:

Please permit me to express in behalf of the War Department, our full appreciation of the participation of the Cadet Corps and students of Gonzaga College in the parade and ceremonies at the Central High School Stadium, on the afternoon of May 5, incident to the exercises in honor of the winners of the Army National School Essay Contest.

I shall furthermore take this occasion to compliment and congratulate your Cadet Corps upon their excellent bearing and soldierly appearance. The good form and military precision with which these cadets marched in the parade evidenced clearly the care and efficiency with which your military instructors have performed their important duties.

I would be pleased to have you communicate formally with this expression of our commendation to your Cadet Corps when they are next assembled for parade.

Cordially and sincerely,
(Signed) NEWTON D. BAKER,
Secretary of War.

WORCESTER. *Holy Cross College.*—One hundred and twenty-five students were enrolled in the Sodality of the Blessed Virgin at the solemn reception in the main chapel May 17.

Reception to Bishop Murray.—One of our most distinguished and most beloved alumni, Rt. Rev. John G. Murray, D.D., '97, Titular Bishop of Flavias and Auxiliary Bishop of Hartford, was the guest of the faculty and students, May 11 and 12, and in honor of his elevation to the episcopacy was formally received in Fenwick Hall.

Bishop Murray attended the presentation of "The Fatal Shot," by the Dramatic Society, in Tuckerman Hall, May 11. The efforts of the players were commended by the bishop, who was well pleased with their offering.

On May 12, Bishop Murray celebrated Mass in the students' chapel at seven o'clock. At ten o'clock, the students from Connecticut greeted their new bishop in the reading room. Bishop Murray, after meeting those of his flock individually, thanked them for their congratulations and good wishes, and pronounced his blessing upon them.

The academic exerises were held in Fenwick Hall. The Right Reverend guest was escorted through ranks of seniors, in cap and gown, by Rev. Father Rector, members of the faculty, and the presidents of the respective classes, to the hall.

Following the ovation by the students, Rev. Father Rector addressed the greetings of the faculty, declaring the pride of Holy Cross in the honor that comes to one of her sons, "than whom she knows no dearer." After reciting the notable events of a laudable career, and expressing the felicitations of all Holy Cross, Father Rector presented Bishop Murray to the assembly of ardent admirers.

With the simplicity and humility that has ever been characteristic of him, and with the gentle dignity that has distinguished him, his lordship began to address the gathering. The bishop appreciated the testimonial in his honor, and attributed to Holy Cross her immense share in the distinction that has come to one of her sons. Bishop Murray, who is lovingly loyal to his Alma Mater, expressed his pleasure in being thus welcomed within her walls, when he compared the joy of the day to that of the many times he had visited the most august places in Europe, at the tombs of martyrs and saints and other blessed spots.

The Bishop has won the affection, admiration and esteem of Holy Cross; he is one of her most beloved sons. And it was a happy day for her when the Holy Father elected Rt. Rev. John G. Murray for the episcopacy.

Father Donnelly's Lectures.—Rev. Francis P. Donnelly, professor to senior in pedagogy, conducted a special course in "Secondary English Teaching," at Classical High School, Worcester, Mass. The lectures were under

the auspices of the university extension of Massachusetts, and pursuants will be credited accordingly in university work, as well as by the authorities in the educational department of the City of Worcester. The register contains over four hundred and fifty names, the majority of whom are teachers in the city schools.

Economic Convention.—During the Easter holidays, Rev. John X. Pyne, professor to senior in economics, attended a joint convention of Jesuit economists in Washington. Father Pyne was appointed to a special committee to confer with representatives of several federal commissions in the discussion of some of the vitally important social and economic problems that are perplexing the government today.

Father Earls Delegate to Classical Convention.—Rev. Michael Earls went as delegate to the Catholic Classical Convention, held this year in Cleveland, during the Easter holidays, and was the recipient of the large-hearted hospitality which H. C. men are famed for, all through the country. One of the particular purposes of Father Earls' visit to the H. C. men of the Ohio district, was the formation of a Holy Cross Club, an idea that the Holy Cross men have been looking forward to for some years.

Greater Holy Cross Campaign.—Catholic higher education is facing a crisis. Many of our schools are lacking in capacity to accommodate the pupils who apply to them. Holy Cross College, Worcester, Mass., which has always easily held a foremost rank among our Catholic colleges, was forced to close its enrolment on July 20 of the present year. Since then applications for admission have been received from sixteen States, but no room could be found to accommodate additional students, although even hallways had been converted into classrooms. One reason for the constant popularity of Holy Cross, aside from its high standing as an educational institution, is the fact that it has always held its tuition, board and lodging fees down to the very minimum. Even today it is supplying all these for the sum of $400. It is thus giving exceptional opportunities to the young man of limited means, and for this service particularly deserves the utmost support. Not to debar hundreds of ambitious Catholic students from a college education because of mere lack of space, a campaign has been launched for the expansion and enlargement of the school. At the head of the executive committee for this laudable undertaking, that is to enable our oldest Catholic institution of higher learning in New England to expand its buildings, and open its dormitories and classrooms to the students eagerly seeking admittance, is the Hon. David I. Walsh. In accepting the chairmanship of this committee, Senator Walsh said:

"While my personal regard for Holy Cross is great, it is outweighed by my interest as a citizen. I cannot conceive

of young men, anxious to obtain an education, being turned away from the doors of a college because of mere lack of housing facilities. Holy Cross has carried a debt, and has been denied its proper growth, because it has wanted to keep its doors open to the boy of limited means. The money needed for its new buildings will be provided."

The contemplated expansion, embracing five new buildings, will enable Holy Cross to enroll 1,000 students. The campaign should appeal not only to the alumni of the college, but to all Catholics and friends of Christian higher education. It is a patriotic, as well as an educational and religious task, that has been here undertaken, worth more to the country at the present world-crisis than the launching of new battleships and the equipment of entire regiments.

Province Jubilarians of 1921.—The following will celebrate their Golden Jubilee, 1921: Brother Jeremiah Flaherty, June 11; Father Francis B. Goeding, July 24; Father William J. Tynan, September 8; Brother William McEleaney, October 24; Brother Thomas McShane, October 29.

HOME NEWS. *Ordinations.*—Due to overcrowded conditions at Woodstock, ordinations took place, as in 1919, at Georgetown University.

On June 27, 28, 29, His Eminence, Cardinal Gibbons, conferred subdiaconate, diaconate and priesthood on the following:

Francis Bona y Serrano, of the Province of Aragon; Edward J. Cunningham and William I. Lonergan, of the Province of California; Leo O. Abell, William F. Crean, Joseph M. Johnson and John J. Murphy, of the Province of New Orleans; Joseph F. Beglan, Francis X. Byrnes, George A. Connors, William R. Cullen, Walter F. Cunningham, Charles E. Deppermann, John F. Doherty, James H. Dolan, John P. Gallagher, Louis J. Gallagher, George E. Hanlon, James A. Harmon, George G. Hogan, Godfrey A. Kaspar, Albert H. Klocke, George F. McDonald, Alfred B. Oates, Charles J. Robinson, Daniel F. Ryan, Oliver B. Skelly, Edward S. Swift and Aloysius M. Thibbitts, of the Province of Maryland-New York.

Villa at St. Inigo's.—The custom begun last year of two weeks at St. Inigo's for the theologians and two weeks for the philosophers was again followed; this year, however, there was no additional week of villa order at home. Despite this, the kindliness of our villa superior, Father John A. Brosnan, and the devoted labor of our minister, Father William Storck, made villa this year a time not to be forgotten. All were very grateful to Father Barnum for the delightful 'travellogues', with their wonderful panoramas and vivid touches of local color, which even the cinema could not have reproduced.

Philosophers at St. Andrew's.—The first year philosophers have been kept at St. Andrew's, whither Father Coffey and Father Cotter have gone to begin classes.

Welcome to the Rev. Inspector of Studies.—On Monday, September 27, Rev. Father August Bulot, the Inspector of Studies, was cordially welcomed to Woodstock. The day was happily chosen, being the Feast of the Restoration of the Society and the sixtieth birthday of the Rev. Inspector.

Rev. Father Bulot was born September 27, 1860, and entered the Society at St. Stanislaus', Hastings, September 6, 1883. His juniorate was made at Angers, 1885-1887. The following year Father Bulot taught humanities at St. Joseph's, Vaucluse. The course of philosophy was taken at St. David's, Mold, N. Wales, whither Father Bulot returned for one year of theology, 1894-1895, after a year of teaching at Bellevue and one at St. Etienne. The year 1895-1896 was spent in reviewing theology at Lyons. After teaching philosophy for one year at St. Michel, Father Bulot made his tertianship at Angers, at its conclusion going to Lyons to teach moral theology. In 1912 came the transfer to St. Mary's, Canterbury, where Father Bulot continued to teach moral theology till his appointment as Rector, Prefect of Studies and Procurator at Hastings. These duties he discharged for six years, and in 1912 became Superior and Moderator of Retreats at Paray le Monial, where he received the appointment as Inspector of Studies.

The program of welcome by the faculty and scholastics at Woodstock follows:

Overture, *Aida (Verdi);* Address, *The Philosophers*, Mr. Boudreau; Verse, *St. Margaret and St. Joan*, Mr. Boyton; Quartette, *Orpheus with His Lute (Barratt);* Address, *The Theologians*, Father Ryan; Interlude, *Sympathy (Herbert);* Verse, *Statuæ Binæ*, Mr. Berry; Address, *The Faculty*, Father Brock; Baritone Solo, *The Sword of Ferrara* (Piano, Mr. Martin), Father Swift; Finale, *Gladiators' March (Friml).*

Woodstock Faculty for 1920-1921.—Father William F. Clark, Rector; Father Thomas F. White, Minister; Father William J. Duane, Prefect of Studies; Father Patrick F. Quinnan, Procurator and Pastor of St. Alphonsus' Church; Father Timothy J. Barrett, Spiritual Father. In the department of theology: Father William J. Duane, Dogma (morning); Father Henry T. Casten, Dogma (evening); Father James F. Dawson, Dogma (minor course); Father John J. Lunny, Moral, Sacred Oratory; Father Peter Lutz, Fundamental Theology (evening), History of Dogma; Father John T. Langan, Fundamental Theology (morning); Father Walter Drum, Sacred Scripture; Father Hector Papi, Canon Law, Rites; Father Joseph M. Woods, Ecclesiastical History, Patrology, Editor of *Woodstock Letters* and *Teachers' Review.* In the department of philosophy: Father William J. Brosnan, Special Metaphysics in Third Year; Father

Charles V. Lamb, Ethics; Father Daniel J. Callahan, Special Metaphysics in Second Year, History of Philosophy; Father James A. Cahill, Special Metaphysics in Second Year, Pedagogy, Assistant Editor of *Teachers' Review;* Father William H. McClellan, Hebrew, Syriac Academy. In the department of science: Father John A. Brosnan, Chemistry, Geology, Biology, Experimental Psychology; Father Henry Brock, Physics; Father Edward C. Phillips, Mathematics, Astronomy.

The Community.—This year the community at Woodstock numbers 227. Of these five are from the Province of New Orleans, three from the Province of California, and one from the Province of Aragon.

NOTICE.

The tables of Summer Retreats will will appear in the February issue.

Statistics of Our Novitiates and Scholasticates in United States and Canada, October 1, 1920.

Novitiates—	Novices: Scholastics 1st yr.	Novices: Scholastics 2d yr.	Novices: Brothers 1st yr.	Novices: Brothers 2d yr.	Juniors 1st yr.	Juniors 2d yr.	Tertians	Total
Maryland-N. Y.								
Poughkeepsie	18	28	2	5	68	52[1]	24[2]	197
Yonkers, N. Y.	20	16	...	...	....	....	....	36
Missouri								
Florissant, Mo.	42	24	7	1	36	20	....	130
Cleveland, Ohio	....	....	....	....	....	....	21[3]	21
California								
Los Gatos, Cal.	23	12[4]	4	6	13	12	11[5]	81
New Orleans								
Macon, Ga.	4	7	1	1	9	7	34	63
Canada								
Sault-au-Recollet, Q.	10	8	4	3	9	17	....	51
Guelph, Ont.	11	4	....	2	4	4	25	50
Total	128	99	18	18	139	112	115	629

(1) Canada, 2. (2) New Orleans, 3; Aragon, 1. (3) Mexico, 1. Argentina-Chile, 1. (5) Argentina-Chile, 3.

Scholasticates—	Theologians: Major Course	Theologians: Minor Course	Philosophers: yr. 1st	Philosophers: yr. 2d	Philosophers: yr. 3d	Philosophers: Rec.	Adv. Sc.	
Maryland-N. Y.								
Woodstock, Md.	85	19	....	34	45	....	....	183[1]
St. Andrews, N. Y.	...	....	45	....	....	....	...	45
Missouri								
St Louis, Mo.	75	35	19	23	26	....	1	179[2]
California								
Hillyard, Wash.	....	....	40	50	31	...	....	121[3]
Canada								
Montreal, Que.	28	29	29	18	18	....	...	122[4]
Total	188	83	133	125	120	....	1	650

(1) New Orleans, 5; California, 3; Aragon, 1. (2) Aragon, 2; California, 19; Md.-New York, 1; New Orleans, 13; Toledo, 1; Resurrectionists, 9; (3) Missouri, 35; New Orleans, 17. (4) Md.-New York, 1; Missouri, 1; New Orleans, 1; Seculars, 3; Cong. Blessed Sacrament, 30.

LIST OF OUR DEAD IN UNITED STATES AND CANADA

From October 1, 1919, to October 1, 1920

	Age	Soc.	Time	Place
Br. James Ponsch	66	45	Oct. 16, 1919	Cleveland, O.
Br. Daniel J. Husske	50	12	Oct. 18, "	St. Xavier, Montana.
Br. Daniel A. McLaughlin	68	45	Oct. 19, "	Woodstock, Md.
Fr. Paul V. Rouke	40	21	Nov. 8, "	Fordham, N. Y.
Mr. John J. Morris	28	12	Nov. 11, "	Poughkeepsie, N. Y.
Fr. Joseph Neri	84	63	Nov. 17, "	Canta Clara, Cal.
Fr. George Leggio	78	58	Nov. 30, "	Vancouver, Wash.
Fr. Charles Borgmeyer	60	42	Dec. 6, "	St. Louis, Mo.
Fr. James B. Becker	72	55	Dec. 18, "	Georgetown, D. C.
Fr. John White	35	16	Jan. 1, 1920	Grand Coteau, La.
Fr. Patrick Quill	67	50	Jan. 23, "	Philadelphia, Pa.
Fr. James D. Foley	66	48	Jan. 24, "	Milwaulkee, Wis.
Fr. Edward I. Devitt	80	61	Jan. 26, "	Georgetown, D. C.
Br. Joseph Waldvogel	73	47	Jan. 30, "	Prairie du Chien, Wis.
Fr. J. F. X. O'Conor	68	48	Jan. 31, "	New York, N. Y.
Fr. Christopher A. Sullivan	47	28	Feb. 4, "	Salem, Mass.
Mr. Leonard A. Murphy	39	9	Feb. 9, "	Worcester, Mass.
Br. Thomas Lucki	41	15	Feb. 9, "	Woodstock, Md.
Br. Francis Melchers	86	64	Feb. 12, "	St. Mary's, Kansas.
Br. James McGrogan	56	17	Feb. 20, "	Baltimore, Md.
Mr. John B. McAuley	31	11	Mar. 2, "	New Orleans, La.
Fr. François X. Renaud	77	58	Mar. 3, "	Edmonton, Canada.
Fr. Thomas Finn	61	39	Mar. 3, "	Cincinnati, O.
Br. Innocent Meaza	54	35	Mar. 6, "	Grand Coteau, La.
Fr. Gustave Courtot	73	54	Mar. 8, "	Montreal, Canada.
Fr. Ferdinand A. Muth	37	20	Mar. 16, "	Poughkeepsie, N. Y.
Fr. Martin Luersman	60	42	Mar. 17, "	Milwaukee, Wis.
Br. Herman Werner	68	45	Mar. 17, "	Prairie du Chien, Wis.
Fr. George Workenberg	68	51	Mar. 22, "	St. Mary's. Kan.
Fr. Peter Bougis	60	46	Mar. 27, "	Los Gatos, Cal.
Fr. George Krim	50	32	Apr. 1, "	Brooklyn, N. Y.
Fr. Sebastian Huber	62	40	Apr. 4, "	Prairie du Chien, Wis.
Br. Dennis Hogan	77	50	Apr. 24, "	New York, N. Y.
Fr. Aloysius Rother	62	43	Apr. 27, "	St. Louis, Mo.
Br. John A. Fortescue	79	48	Apr. 27, "	Baltimore, Md.
Fr. William McDonough	62	41	May 13, "	Zamboanga, P. I.
Fr. Michael W. O'Neil	69	51	June 2, "	St. Louis, Mo.
Fr. Isidore Kavanagh	65	43	June 5, "	Montreal, Canada.
Fr. François Robichaud	63	35	June 6, "	St. Boniface, Canada.
Fr. Francis X. Delhez	83	65	July 4, "	Buffalo, N. Y.
Br. William Brombach	53	25	July 5, "	Poughkeepsie, N. Y.
Br. John Doran	75	40	July 12, "	Woodstock, Md.
Mr. Josophat Sauvé	35	12	July 19, "	Nominingue.
Br. Martin Gallagher	63	31	Aug. 3, "	Georgetown, D. C.
Fr. John B. Carroll	55	35	Aug. 7, "	San Francisco, Cal.
Br. Aloysius Cassiraga	87	56	Sept. 15, "	Santa Clara, Cal.
Br. Thomas Cunningham	82	37	Sept. 23, "	Santa Clara, Cal.
Br. John Freeth	70	45	Sept. 25, "	Worcester, Mass.

Requiescant in Pace

Students in our Colleges in the United States and Canada, October 10, 1920

COLLEGE, HIGH SCHOOL AND PREPARATORY COURSES

	No. of Students	D. Schol.	Boarders	College Course[1]	High School	Preparat.	Commer. & Scient.	Augment. D. Schol.	Augment. Board.	Total Augment.	Augment. Province.
Maryland-N. Y.	*10131*	*9991*	*1140*	*3263*	*5712*	*504*	*648*	*2206*	*22*	*2228*	*2228*
Baltimore	296	296	.....	55	225	16	.....	-14	.....	-14	.....
Boston	2103	2103	.....	[2]783	1320	.....	.....	111	.....	111	.....
Brooklyn	551	551	.....	53	498	.....	.....	83	.....	83	.....
Buffalo	1377	1377	.....	[3]487	562	328	.....	695	.....	695	.....
Jamaica	171	171	.....	.....	171	.....	.....	22	.....	22	.....
Jersey City	460	460	.....	.....	460	.....	.....	52	.....	52	.....
N. Y.-Fordham	1852	1654	198	[4]678	526	.....	[5]648	926	-19	907	.....
St. Fran. Xav.	682	682	.....	.....	570	112	.....	161	.....	161	.....
Loyola	86	86	.....	.....	34	52	.....	3	.....	3	.....
Regis H. S.	658	658	.....	.....	658	.....	.....	82	.....	82	.....
Philadelphia	480	480	.....	65	415	.....	.....	35	.....	35	.....
Wash.-Georgetown	513	161	352	[6]426	87	.....	.....	35	12	47	.....
Gonzaga	186	186	.....	.....	186	.....	.....	16	.....	16	.....
Worcester	716	126	590	716	.....	.....	.....	-1	29	28	.....
Missouri	*7279*	*6601*	*678*	*1822*	*5049*	*104*	*304*	*-162*	*146*	*-16*	*-16*
Belize	196	66	130	.....	92	104	.....	-90	130	40	.....
Chicago	1083	1083	.....	127	956	.....	.....	49	.....	49	.....
Cincinnati	785	785	.....	268	517	.....	.....	-148	.....	-148	.....
Cleveland	574	574	.....	135	439	.....	.....	30	.....	30	.....
Denver	262	130	132	19	196	.....	47	19	10	29	.....
Detroit	564	564	.....	95	469	.....	.....	-3	.....	-3	.....
Kansas City	251	251	.....	10	241	.....	.....	61	.....	61	.....
Milwaukee	648	648	.....	212	334	.....	102	-88	.....	-88	.....
Omaha	672	672	.....	259	413	.....	.....	-90	.....	-90	.....
Prairie du Chien	400	400	.....	94	306	.....	.....	-35	-1	-36	.....
St. Louis	1092	1092	.....	492	600	.....	.....	207	.....	207	.....
St. Mary's	474	58	416	72	247	.....	155	1	7	8	.....
Toledo	278	278	.....	39	239	.....	.....	-75	.....	-75	.....
New Orleans	*1609*	*1158*	*451*	*211*	*724*	*418*	*256*	*375*	*-36*	*339*	*339*
Galveston	98	98	.....	.....	47	51	.....	-9	.....	-9	.....
Grand Coteau	157	17	140	13	110	34	.....	9	-3	6	.....
N.Orl.-Im. Conc.	450	450	.....	.....	279	171	.....	36	.....	36	.....
Loyola	359	359	.....	103	.....	.....	[7]256	324	.....	324	.....
Shreveport	95	95	.....	.....	60	35	.....	-20	.....	-20	.....
Spring Hill	325	14	311	[8]95	188	42	.....	14	-33	-19	.....
Tampa	125	125	.....	.....	40	85	.....	21	.....	21	.....
California	*2159*	*1785*	*439*	*208*	*1476*	*335*	*39*	*400*	*34*	*434*	*434*
Los Angeles	374	374	.....	24	350	.....	.....	69	.....	69	.....
Missoula	52	52	.....	.....	52	.....	.....	23	.....	23	.....
San Francisco	332	332	.....	36	296	.....	.....	98	.....	98	....
Santa Clara	367	118	249	158	186	.....	23	21	29	50	.....
Seattle	162	162	.....	.....	162	.....	.....	21	.....	21	.....
Spokane	522	332	190	90	380	35	16	74	5	79	.....
Tacoma	350	350	.....	.....	50	300	.....	94	.....	94	.....
Canada	*1674*	*375*	*909*	*474*	*792*	*416*	*95*	*-92*	*230*	*138*	*138*
Edmonton	182	48	134	[9]20	60	75	27	16	11	27	.....
Montre'l-St.Mary's	594	335	259	[10]162	376	59	.....	-88	97	9	.....
Loyola	342	168	174	59	215	68	.....	18	18	36	.....
Spanish	104	.....	104	.....	.....	63	41	.....	104	104	.....
St. Boniface	287	184	103	57	141	62	27	-30	-33	-63	.....
Sudbury	165	30	135	76	89	.....	.....	-8	33	25	.....
Total in Collegse	*22852*	*19910*	*2617*	*5978*	*13753*	*1777*	*1342*	*3234*	*468*	*927*	*3155*

(1) Pre-medical included. (2) 1 A. M. in course. (3) 12 A. M. in course, 230 in normal (evening) course. (4) 169 A. M. in course. (5) Evening classes under auspices of K. C. (6) 5 A. M. in course. (7) Classes in auto-mechanics. (8) 1 A. M. in course. (9) 9 A. M. in course. (10) 75 A. M. in course.

Students in Our Colleges

(Continued)

UNIVERSITY COURSES

	Law	*Medicine*	*Dentistry*	*Pharmacy*	*Engineering*	*Finance*	*Sociology*	*Education*	*Foreign Service*	*Extension Courses*	*Courses not listed*	*Total*
Maryland-N. Y.	*1845*	*236*	*155*	*130*	.....	.....	*53*	*331*	*380*	*76*	.....	*3206*
Fordham	781	66	.....	130	.....	.....	53	331	.....	76	.....	1437
Georgetown	1064	170	155	.....	.....	.....	.....	.....	380	...	.....	1769
Missouri	*1044*	*705*	*817*	*71*	*448*	*1520*	*1757*	.....	.....	...	*1056*	*7418*
Chicago	55	178	.....	.....	.....	.....	1725	.....	.....	...	.....	1958
Cincinnati	.....	.....	.....	.....	.....	293	32	.....	.....	...	.....	325
Detroit	227	.....	.....	.....	188	603	.....	.....	.....	...	.....	1018
Milwaukee	300	140	468	.....	260	.....	.....	.....	.....	...	*1056	2224
Omaha	124	117	145	71	.....	65	.....	.....	.....	...	.....	522
St. Louis	305	270	204	.....	.....	559	.....	.....	.....	...	.....	1338
Toledo	33	.....	.....	.....	.....	.....	.....	.....	.....	...	.....	33
New Orleans	*130*	.....	*40*	*44*	.....	*140*	*21*	.....	.....	...	.....	*375*
New Orleans	130	.....	40	44	.....	140	.....	.....	.....	...	.....	354
Spring Hill	.....	.....	.....	.....	.....	.....	21	.....	.....	...	.....	21
California	*225*	.....	.....	.....	*45*	.....	.....	.....	.....	...	.....	*270*
Los Angeles	20	.....	.....	.....	.....	.....	.....	.....	.....	...	.....	20
San Francisco	130	.....	.....	.....	.....	.....	.....	.....	.....	...	.....	130
Santa Clara	43	.....	.....	.....	45	.....	.....	.....	.....	...	.....	88
Spokane	32	.....	.....	.....	.....	.....	.....	.....	.....	...	.....	32
Canada	.....	.....	.....	.....	.....	.....	*32*	.....	.....	...	.....	*32*
Loyola	.....	.....	.....	.....	.....	.....	32	.....	.....	...	.....	32
Total	*3244*	*941*	*1012*	*245*	*493*	*1660*	*1863*	*331*	*380*	*76*	*1056*	*11301*

*937 in music course, 74 in journalism, 55 in nurses training school.

SUMMARY

College Total, 1919—19729 University Total, 1919—9841
Grand Total, 1919—29570

College Total, 1920—22852 University Total, 1920—11301
Grand Total, 1920—34153

Ministeria Spiritualia Prov. Maryland.—Neo Eboracensis, a die 1ª Julii 1919 ad diem 1ᵐᵐ Julii 1920

DOMICILIA	Baptizati	Converst	Confess.	Commun.	Matrim. benedic.	Matrim. revalid.	Extrem. Unction.	Catecheses	Parati ad 1ᵐᵐ Com.	Parati ad Confirm.	Exhortationes	Conciones	Exerc. Spir. Sacerd.	Exerc. Spir. Relig.	Exerc. Spir. Laicis.	Exerc. Spir. priv.	Missiones (quot hebd.)	Novenæ	Triduæ	Visit. Nosoc.	Visit. Career.	Visit. Infirm.	Sodalitates	Sodales	Pueri SS. Cordis	Pueri in schol. paroch	Puell. in schol. paroch.	Schol. Domin.
BALTIMORE	80	48	68904	86398	41	9	47	116	97	91	734	164		13	5		2	2	7	177	255	899	5	1467	3300			200
BOSTON, COLLEGE	9	2	48695	34020	2	1	7				662	241	1	21	15		2	2	6	4	3	27	7	1485	685			
" High School and Church	327	12	120021	228070	3	1	1155	600	113	160	795	123		14	7			5	7	850		785	10	1207	16150			400
" St. Mary's	34	23	91620	36000	7		307	1500	274	206	468	105		3		3		10	1	497	68	45	4	525	1000	352	360	520
" Holy Trinity	81	5	36058	60000	48	1	84	910	55		290	112			1			2	1	40		525	4	1687	1042	244	209	500
BOWIE	20		3800	2200			20	5	160	171		64		2										37	40			
BROOKLYN	104	26	48566	45700	45	4	25	60	49	118	610	85		12	4	1		2	8	40		410	5	420	4700			270
BUFFALO, CANISIUS COLLEGE	8		15716	98500	1	3	199	120			311	90		10	5				4	775	61	41	3	170	90			
" Canisius H. S. and Church	86	44	98396	140000	48	6	35	569	17	138	369	266		7		3		2	10	85		335	8	771	1 75	176	172	46
" St. Ann's	210	29	69282	134600	108	5	140	937	152		215	94		6			1	2		57		930	6	1020	1200	615	625	40
CHAPTICO, MD.	187	3	25024	25100	35	4	62	50	139	487	400	132		2				6				178	10	890	734			850
GEORGETOWN, COLLEGE	16		22000	84650	6	4	97	60	25	10	362	81	5	8	3			9	5	485	30	180	3	100	462			40
" Holy Trinity	153	40	30220	56950	53	7	48	230	250	450	300	80					2	5	1			800		275	450	250	275	100
JAMAICA MISSION	3162	391	86409	107145	119	12	769	846	587	658	1078	476		3	1		4	7	1	326	130	894	20	2760	5427	1108	2197	2403
JERSEY CITY	173	37	85860	120000	90	7	422	462	213	230	260	230		4	1	2		9	4	310	28	375	5	996	3100	329	297	
KEYSER ISLAND			40	10000				12			5									365			11	830				
LEONARDTOWN	131	2	29065		31	1	71	142	134	75	408	130						11	2						1300			375
MISSIONARIES	400		210055	550600		180		712	500	800	2110	1085	4	23	4		160	1	6									
NEW YORK, St. Francis Xavier's[1]	306	133	76500	179150	131	8	1326	1350	269	6	827	704	7	18	10		7	9	102	605		1179	5	1205	820	460	430	60
" " Fordham	9	6	37256	127002	7		26	233	1	5	342	196		13	8	1	8	1	8	59	57	350	7	500	800			
" " St. Ignatius Loyola's[2]	386	19	131426	305182	189	5	948	192	145	185	899	84	6	6	5			4	2	697	103	1286	6	2160	5070	629	649	150
" " Church of the Nativity	309	3	35175	31050	45	58	86	222	183		430	97	3		2			4	5	107	2	716	10	590	325			575
" " Kohlmann Hall	1		7275	21150	2		2	14	4		197	94	4	13	53				11	4		18						
" " "America"	11		9750	21200	5		5				218	43		7	10					14		34						
PHILADELPHIA, Gesù	191	63	215774	374085	121	12	318	40	136	490	815	202		18	18			6	12	1195	380	987	11	2947	5000	500	520	1060
" St. Joseph's	104	68	53870	48540	43	21	66	186	147	398	449	64				1		7	6	137		245	2	678	1500	139	175	230
POUGHKEEPSIE, ST. ANDREW'S	109	8	63439	97657	7	6	582	247	38	54	765	253		11	5	33	2	1	17	1478	274	1727	2	100	300			75
RIDGE	96	5	7850	11005	14		47	77	120	242	135	148		2	1						1	75	1	80	480	126	154	
ST. THOMAS'	107	8	5221	5030	22		37	50	46		30	90						1				10			350		495	
WASHINGTON	267	41	76713	216450	114	15	164	574	227	497	756	69	1	10	4			11	5	178	13	750	5	1260	5100	435	630	200
WOODSTOCK	14	3	30531	103654	4		13	9	1	1	196	132	2	25	14			11				406			340			80
WORCESTER			28551	52700							165	117				3	1		9				2	340	650			
YONKERS	10	2	4074	17150			26	60			125	50	1	4		2	3		5	30		25						
SUMMA	7101	1021	1874036	3460938	1341	370	7134	10285	4082	5382	15762	5844	34	255	182	49	192	130	245	8815	1405	14262	152	24500	62440	5363	7208	8174

1. Including Randall's Island.

2. Including Blackwell's Island.

* Including 47 Retreats to Laymen at Mt. Manresa.